Reason against Railing, AND Truth against Fiction.

Being An

Answer to those Two late Pamphlets, Intituled, *A Dialogue between a* Christian *and a* Quaker, and the *Continuation of the Dialogue, &c.* by one *Thomas Hicks*, an *Anabaptist* Teacher.

In which

His { Dis-ingenuity, Prophaneness, Forgeries, Cavils } { is / are } { Represented, Rebuked, Detected, Confounded. }

And

Thomas Hicks proved No *Christian*,

By several short Arguments raised from his Ungodly Way of Procedure against us.

By one that cannot but Contend earnestly for the True Faith *once delivered to the Saints*, W. Penn.

Ye shall conceive Chaff, ye shall bring forth Stubble; your Breath as Fire shall devour you, Isa. 33. 11.

Printed Anno 1673.

TO THE READER.

Reader,

OF what ſort of People ſoever thou art, ſure I am, that Almighty God hath placed a Witneſs for himſelf in thy Conſcience, unto whom thou muſt ſtand or fall in the Terrible Day of Account. Vain will all prove that gives not to abide the Teſt of that Day, when the Works of all Mankind ſhall aſſuredly come to Judgment: But bleſſed forever will they be, who, not deluding themſelves with Unprofitable Notions, ſhall appear with Conſciences void of Offence before God, Angels and Men. And as I have been taught to ſeek that Happineſs above all other, however miſ-repreſented by Ungodly Men, ſo would I not for many Worlds hazard the Peace of that State, by any unjuſt Proceed againſt this Adverſary now before me, however provokt by his Exorbitances. I would give the Worſt of Men their Due, and as I juſtly eſteem him of that Number, ſo God forbid that I ſhould in the leaſt deprive him of his Right, a Robbery I would not (after his Example) be guilty of. Sorry I am that ſo many Occaſions are renew-

ed to trouble both thee and my self with Books of Controversie; did I consult my own Ease, and the common Peace of the several Religious Interests of this Land, Silence *should have been my Choice.*

God is my record, these things *have deeply griev'd my very Soul, and made me cry,* Oh when will Men rather press after Piety, then contend for Opinion, *and devote themselves to the sincere Practice of that true and undefiled Religion, instead of Pursuing the siniſter Ends of what they falsly repute such! Shall* Noise *alwayes go for* Zeal, *and implacable* Contest *constantly be esteem'd* contending for the Faith once delivered to the Saints? *Miserable People! Who know not that of all the Enemies Faith has to overcome, there is not a greater to be conquered? It is an old Fetch of the* Devils *to besaint his own Off-spring, that he may beguile the Simple-hearted; and to think of doing God good Service in persecuting his Truth, was the Condition of the high-professing* Jews *of old.*

Reader, *It hath been our great Unhappiness, that we have not been hitherto known, as we are; for since we evermore desire to be unvail'd to God, there is no Reason why we should abscond our selves from Men no,* would we were known of Men, as we are known of the Lord: *But such is the Impudence of this* Adversary, *that whilst we seek nothing more then to be understood, he would have the World believe, we glory in being* Unintelligible, *and seem*

to make the whole Drift of his Discourse to be a Discovery of us; who, instead of pulling our pretended Mask *off, puts a frightful* Vizard *on, and then leads us up and down his Dialogues for a Sight; This is* G. Fox, *that* G. Whitehead, *and the other* Edward Burroughs, *or* William Penn, *&c. perverting, detracting, mis-construing, vilifying, slandering to the height, and which is worst of all, this Villanous Practice is to pass for godly* Zeal, *and in Defence of the Gospel.*

Reader, *I have only this to request, be Moderate, be Impartial; and this grant for thy own sake, that what Judgment thou shalt hereafter make of us, or our Enemies, may be such, as thou shalt not be ashamed of in the Day of the Lord God. Certainly it concerns us to beseech all to weigh these Things; For never were Men more* Innocent, *and yet never any rendered more* Nocent: *Our Reputation here, and our Welfare hereafter are brought into Question; we must be at once the Worst and most Imprudent Men, if what be charged, be True; And if False, our* Adversary *greatly both: For such is the Accusation, that nothing short of foulest Wickedness can lie at one of our Doors. And though I know many slight him, who yet are not of us, reputing him no better* then a meer *Janizary* in Religion, one that fights for his Pay, and writes for his Living, a kind of homily-Hireling, *not worth our Notice; yet, since such is the Unhappiness of some, that they*

ſtick not to entertain more favourable Thoughts of his Endeavours againſt us; for their ſakes, and to detect his Envy, Error and Injuſtice to the World, am I now engaged: And if God give me Life, I hope to purſue this undertaking effectually, let him get what Stock of Force and Ammunition he can. Reader, *I omit to ſay more here, but that I am with all Sincerity*

15th 3d Moneth, 1673. } *Thy true Friend,*

W. Penn.

The

Reaſon againſt Railing, AND Truth againſt Fiction.

CHAP. I.

The Introduction to the Diſcourſe. Reaſons why the Dialogue *was not anſwered before.*

IF it ſhall be wondered at by any, that we are ſo quick with our Return to *T. H.* upon his *Second Dialogue*, who ſeem'd no more concern'd for his *Firſt* : 'tis fit that ſuch know the *Reaſons* we have to give in our Defence.

Firſt, We eſteemed it a Fiction, calculated to the vain and ſcoffing Humour of the *Vulgar*, without all Savour of Mercy, Juſtice, Serioufneſs or Civility ; worthy of no Man's Patronage, that would be in earneſt about Religion ; To employ our Time about a large, compleat and diſtinct Book, had been to looſe it.

2*ly*, *George Whitehead*, the Perſon moſt engaged, had given ſuch an Account of it in brief to the World, that with many it ſeem'd ſufficient ; ſince the Contradictions by him obſerv'd, are no wayes reconciled, nor ſo much as attempted by *T. H.* in his laſt *Dialogue*.

3*ly*, Becauſe whatever might ſeem to carry any Force with it throughout that confident Piece of

Forgery, we resolved to consider among many other *Adversaries* in one large Volumn, which is accordingly done. And had it not been for other intervening Discourses, with the great Difficulty we have to print our Just Defences, when we have made them (a Strait our Enemies are not put to) it had long ere this come to publick View.

4*ly*, Several other *Adversaries* were then before us, who, whether they said any thing more injurious, to be sure, pretended better Proof and Evidence for what they affirmed.

5*ly*, So just Complaint having met him, as well from several unconcerned in our Way, as our Friends, to wit, That he had charged the *Quaker with saying what he did not, at least to him, and in that case, if ever he could prove it to have been either his Saying, or his Belief at any time, or in any case.* He now to vindicate himself from such Injustice, hath given us a *Second Part*, wherein he hopes to make good what he charged upon us in his *First* by Quotations out of our own Books, which, if faithfully done, I shall freely acknowledge, that a *Quaker* is quite another thing than a *Christian*. And as this may suffice all, but such as are resolved never to be satisfied with any thing that comes from us, of the Reason of deferring our further Answer; so having now that Ground to proceed upon, which we never had before, I shall with God's Assistance make the best of it I can, in Defence of the Truth, and the Innocency of them that profess it; only give me leave to hint at a few Things, which may not be improper to the Matter in hand, because they do not a little discriminate and give to relish the Spirit of our *Adversary*.

CHAP.

CHAP. II.

Something of the manner of his Dealing with us.

FIrſt then, he has taken *a very unequal Way* to repreſent our Faith, Doctrine and Practice to the World, in that he hath rather delivered his own *Fury*, then a true *Quaker*, and ſhews to the World, rather what he would have us to be, then what we are.

Can it be fairly done, to propoſe the moſt knotty Queſtions for himſelf, and *give the weakeſt Anſwers for us*? Had he but had the Generoſity of a *Roman*, he would have given us fair Dealing for our Reputations: To make a *Fool* and an *Heretick* both, and then call him a *Quaker*, is no leſs then a *Rape*, becauſe a violent Robbery committed upon thoſe that go under that Name.

The beſt of Men can never eſcape, let their *Adverſaries* have but the Characterizing of them. It had become *T. Hicks*, if he would have ſhown himſelf a *Chriſtian and a Champion too*, firſt to have ſet down our Principles and Arguments, as delivered and urged by us, and then have enervated both by his pretended greater Strength of Scripture and Reaſon, before he had made ſo many Trophies of Conqueſt; But becauſe, had we been in the wrong, this had been the Practice of a true *Chriſtian*, and that this has not been his Practice, we are taught to infer, that *T. Hicks* is thus far *Antichriſtian*.

Secondly,

Secondly, He has not only made us Weak and Ridiculous by *Anſwers no wayes to the Purpoſe*, but to *belye our very Conſciences and Principles*. For when he asks us, Do you believe the Scriptures to be true Sayings of God? he makes us to anſwer, *So far as they agree to the Light in me*: An Anſwer never ſo delivered by us. And when he queries, Will you be ſo liberal of your Revilings, whether your *Adverſary* gives Occaſion or not? He anſwereth for us, *It concerns us to render them as Ridiculous as we can, and to make our Friends believe, they do nothing but contradict themſelves, which is enough to us.* *Dial.* p. 66.

Certainly theſe things ſhew ſuch premeditated and wilful Obſtinacy to be wicked, that were we, what he repreſents us to be in this very Matter, the ſevereſt Plagues and Judgments of the Eternal God we might juſtly expect to be our Portion forever. I fear *T. Hicks* meaſures us by himſelf; and that the Anſwer he feigns to the *Second part of his Dialogue, will be his Lot* as truly, as he has there feignedly ſaid it. It would take up too much time to enlarge, only thus much let me ſay, That Man is hard put to it, and Unjuſt with a Witneſs, who not only invents Anſwers to diſ-repute a Man or People, but ſuch as are *very Lyes* too againſt their Faith and Practice.

Thirdly, Nor is this all, but he hath managed the whole of his *Dialogues in a Spirit of Prophanation*, by a tanting and inapplicable Uſe of many ſerious Words, that have at one time or other been ſeaſonably uttered by Sober, Simple and Religious People

ple to the inſnaring Queſtions of ſuch Trapanners as himſelf. As for inſtance, "Thou manifeſts "thy Darkneſs, that thou art ſtill in thy Imagina-"tion; What doſt thou witneſs in thy ſelf? I ſee "thou art a poor dark Creature, as by thy Talking "is manifeſt; *yea, it is manifeſt in the Light*; yea, "verily: Alas for thee! I bear "witneſs againſt thee: We are "dead to Diſtinctions: Thou ma-"nifeſteſt a Perverſe Spirit. Theſe, *Reader*, with the like Expreſſions doth this Ungodly Scoffer give to the World in the Name of a true *Quaker*, as ſome of his beſt Anſwers; and that to ſuch Queſtions, whoſe Matter hath been effectually conſidered and anſwered in many of our Books: however, his Spirit ſhows, to whomſoever thoſe Anſwers are improper, in one ſenſe they are not ſo to him. But above all, that a Man pretending to Religion himſelf, and ſuch a one too as next to us ſtands faireſt for Reproach, ſhould give our ſerious Language in a Jeer, as if we were fitter to be Derided than Informed, is horridly wicked. Can his Conſcience be ſo ſeared, as to handle holy Things without Fear? Is Singularity grown ſo odious to an *Anabaptiſt Preacher*, that he ſhould make it a Subject for his Scorn and Drollery? However this may reſemble *T. Hicks*, he does not herein anſwer the Firſt Love of the People who go under that Name, while he ſhews ſo much implacable Hatred to his Conſcientious Neighbour, thereby not diſcountenancing the prophane Rabble in their frequent Scoffs at us, but furniſhing them with ſuch a Work of Darkneſs, as excites them further to it, making us to inherit thoſe cruel Mockings, which were once the Portion

Pag. 13, 15, 25, 44, 45, 49, 54, 60, 76.

of

of his own Profession. We know, what answers not God's Witness, shall never be able to abide the Tryal, and therefore we are the less concerned in his Comical Abuses of us, more becoming a *Moorefield* or a *Smithfield* Stage-Play, than a *Christian* Treatise. Thus much and no more *of the Spirit of the Man* in general, because more largely handled else-where.

CHAP. III.

The Question Stated, and accordingly Pursued. Our Adversary *proved false and weak.*

WE shall now descend to the *main Question*, and that which is the Ground of his *Second Dialogue*, and without which there can be no Defence of his *First*, viz.

Whether those Doctrines and Expressions, charged upon the People called Quakers *by* Tho. Hicks *in both his* Dialogues, *be really the Doctrines and Sayings of that People, or not?* And afterwards, *Whether what we do own, and is by him charged with Error, is sufficiently opposed or proved such?*

He affirms, *they are*; *and undertakes to prove his Assertions out of their own Works*, which naturally leads me to consider, what are those Doctrines and Expressions he hath charged upon us to be ours; and what are those Proofs, by which he endeavours to make good that Charge. I shall first of all treat upon

on the more weighty Parts of Doctrine, and reserve the more trivial Matters to the latter end.

The *first* considerable thing he endeavours to suggest against us, is, *Our making the Light in every Man to be God*, which he undertakes to prove from *G. Whitehead's* Discourse upon *John* 1. 4. *In him was Life, and the Life was the Light of Men*; That if the Life was the Divine Essence, the Light must be so also; for such as the Cause is, such the Effect must be. Upon which sayes *T. Hicks*, "From this kind "of reasoning we may conclude, not only the *Light* "*within*, but every Creature both *Beasts* and *Trees* "are God; these being Effects of infinite Wisdom "and Power. Dost thou not Tremble at this Con-"sequence? *Dial.* p. 3, 4, 5.

Answ. This very thing shews great Dis-ingenuity in *T. Hicks*, That from *G. Whiteheads* asserting and proving the divine Nature of the Light within, he should insinuate, *that every Measure of Light in Man is whole God*, and which is yet more gross, to conclude from *G. Whiteheads* saying, Such as the Cause is, such the Effect must be; that *Beasts and Trees are God, because the Effects of his Power*; whereas *G. Whitehead* did not intend it of a meer Potential, but Natural Effect, that is, something resulting from the Nature, and not the meer Power of the Divine Life. Men are the Natural Off-spring & Product of Men, but so are not all those other things in the Creation, which are notwithstanding the Effects of their Art and Power, so that there needs no Trembling at *G. W's* Blasphemy, as he afterwards calls it, but better Information to *T. Hicks's* Ignorance, or Rebuke to his

his wilful Blindness. Of this I refer the Reader to *G. W's* Part of that larger Volum.

Again *G.W.* affirm'd it must be God, because to deny it so to be, was to deny the Omnipresence of God, "Then it seems, says *T. H.* that *the Light within, and* "*the Omnipresence of God is one and the same thing with* "*him.* Is this your Champion? May we not con- "clude the Body of Man as well as the Light within "to be God by this Reason?

Answ. By no means, and 'tis a Shame to hear that a Man pretending to Controversy should ask so ridiculous a Question. Is there no Difference betwixt a Man, whose Reines are on his Neck, following the Lust of the flesh, the Lust of the Eye, and the Pride of Life, and the Light within, that *T. H.* himself acknowledgeth to convince of Sin, reprove for it, and unto which Man ought to give Attendance? Is there as clear a Proof of the Omnipresence of God in the one as in the other; I would know who is he that searcheth the Hearts, and trieth the Reins, and telleth Man his Thoughts? do not the Scriptures attribute this to God, and that as the most convincing Proof of his Omnipresence? And if he doth so search the Hearts and try the Reins, let us understand, if it be not as the *Great Light*, that enlightneth every Man that cometh into the World, since the Scriptures testify that *God is Light*; that *every Man is enlightened*; that *God searcheth all Hearts*, and that *what ever doth make manifest is Light:* Now unless a Man may have his Heart searched, his Reins tryed, his Deeds manifested & judg'd without an inward Light, it must necessarily follow, that *the Light within, present with us every where*, is to us the *great Proof of Gods Omnipresence, and therefore of God.* And though every

very meaſure of Light diſtinctly is not that Intire Eternal Being, yet we are bold to aſſert, that it is no other then God the Fulneſs of all Light, who ſearcheth the Heart and tryeth the Reins, and telleth Man his thoughts, that doth ſhine into the Inward parts of Man, and doth there convince of Sin, reprove for it, and lead out of it, *as believed and obeyed*: And 'tis by this Inward Diſcovery chiefly Men come to know that God is, and that he is a Rewarder of them that fear him; whence, when Men are Innocent, it is frequent with them to ſay, being unjuſtly accuſed, *my Heart miſgives me not, my Conſcience doth not condemn me, I have good Courage to look my Accuſer in the Face*; A State tranſcending the utmoſt Stretch of all *T. H's* imagined Chriſtianity. *John* 1.16. *Col.* 1. 19.

In ſhort *T. Hicks's* confident *Concluſions* againſt us ariſe from theſe Miſtakes. *Firſt*, He infers from Mans being Ignorant of all he ought to know, *the Inability of the Light to inform him*, never conſidering Man's Obedience or Rebellion. *2ly*, From Chriſts being the Light that enlightens every Man, *every Man's having the whole Chriſt in him*; And thirdly from our aſſerting God and Chriſt to be one, *our Denial of Chriſts Outward Perſon and Bodily Appearance at Jeruſalem*, ſee pag. 3, 4, 5, 6, 7, & 14. of the *Dialog.* and 41, contin. of the Dial. with much more of that ſort: Than which, what can be more groſly Injurious to any People. Either let him leave of Writing, or underſtand better what he writes againſt us. In ſhort, we are willing to let the Controverſie ly here; that the *Quakers* own, promote and aſſert, that *the Life of God which is the Light of Men, with which every Man is enlightened, is ſufficient*

to

to everlaſting Salvation; And *Thomas Hicks* aſſerts and promotes, that this Life of God, which is the Light of Men with which all Men are enlightened, *is not ſufficient to Salvation.* I am not willing to break my Deſign of following his Charge and Proofs by much controverting the Doctrine in it ſelf, ſince 'tis enough for me to ſhew, that the Doctrines and ſayings he faſtens upon us, and the Proofs he brings to maintain them ſuch, are not ours: yet I am willing to mention one Paſſage among ſeveral others, that if I underſtand any thing, is a grand Contradiction to his Opinion of the Light's Inſufficiency.

He quotes *Stephen Criſp* thus, *If the Light ought to be obeyed, then it muſt be ſufficient.* To which *T. H.* returns this Anſwer. "But I appeal to the Light in "thee, whether this be not an Inſufficient Proof. I "grant it ought to be obeyed, ſo ought the lawful "Commands of Magiſtrates, Parents and Maſters; "yet who will thence infer, that therefore they "are a ſufficient Rule to Salvation?

Anſw. This cuts the Throat of his whole Deſign, For by the ſame Reaſon, that ſuch who obey the lawful commands of Maſters, Parents and Magiſtrates are to be reputed good Servants, Children and Subjects, thoſe who obey the *Light* are good Subjects, Children and Servants to God: And if thoſe who ſo keep the Commandments of Parents, Maſters and Magiſtrates, eſcape Puniſhment, and obtain their Good Will, Favour and Recompence, which is an outward Salvation; then thoſe who obey the Light, by his Alluſion, do obtain his Favour, Love and Recompence of the Reward of Righteouſneſs, which Righteouſneſs, that it might be fulfilled in us, ſo obeying, and walking after his Spirit, was the End

of

of God's giving his Son a Light, condemning Sin, and that they that walk thereafter, might not have Condemnation, *minding the things of the Spirit of God, the Spirit of him that raised up Christ from the Dead, the Spirit of Christ, Christ in them, not minding the Things of the Flesh*, which φρόνημα, or *Minding*, as it may be render'd, cannot be subject to the Law of God, but they that are subject and are led by the Spirit of God, they are the Children of God, and Heirs according to the Promise. Most Ungodly then must *T. Hicks*'s Consequences be, that because we say, Christ enlightens every Man, *Saul persecuted the Church, and the* Heathens *multiplied their False Gods by the Light within.* Like unto which is his Arguing, p. 14. where he thus pretends to answer his feigned *Quaker: If indeed thou knowest not what I aim at in this Question, then thy Light cannot be God, as thou sayst it is; for God knows the Hearts and Intentions of all Men:* thereby confounding the Light and Creature together, and concluding Imbecillity, Insufficiency and Ignorance in the Light, which are the Imperfections of the Creature. Was there ever any thing more Scoffing, Prophane and Dark then this? might not the *Gentiles* have treated the *Christians* after this manner, that if they knew not all things (whether it concerned them to know them, or not) the Christ and Spirit they pretended to be led by, were not God? This is so far from proving the Light not to be God, that admitting of it, it were to prove every Man a God. Is every Master as ignorant as his Schollar, because his Schollar knows not as much as his Master? *T. Hicks* knows not all truth, nay *T. Hicks* may be led into

Rom. 8. 9, 10, 11.

vers. 7.

pag. 8, 9.

many Mistakes; *Is his Bible, which he calls his Rule, therefore the Cause?* Certainly by his way of Arguing against the Light, if he be not Perfect & Infallible, the Scriptures must needs be Insufficient and Errable: But if it be an Evil, to make the Scripture accessory to *T. H's* Mistakes; of equal Reason is it *Impious* in him *to charge Men's Infirmities upon the Light, and repute that Insufficient, because they are Rebellious.* Education, Prejudice, Interest, Self-Righteousness, Evil Living, bring Vails over the Understanding, that, though the Light shine in Darkness, they comprehend it not.

When *Saul's* Formality, and Pharisaical Righteousness became shaken by the *Law of Light* in the Conscience, then, and not till then he cries out, *Oh wretched Man that I am.* Whilst *Saul* gave more heed to his Outward Religion, then the Light in his Conscience, he did Persecute, and thought it a Duty; 'twas when the Light struck him, that he became awakened: But if he persecuted the Church by the Light within, why not by the Spirit too, since God gave the *Jews* his good Spirit? If *T. Hicks* will say, *But he resisted that*; so say I, as to the Light; Formality, Tradition, and many Superstitions (attended with an Ignorant and Harsh Zeal) darkened him, that he could not behold it. But it is a gross Contradiction in *T. H.* to say, *The Light ought to be obeyed*; and yet say, *That it led* Saul *to persecute the* Christians.

And he abuses many of the *Heathen-Philosophers*, as well as the Light, in saying, *That the Light within reproved them not for multiplying their Deities.* For all Learned Men must needs know, as I have else-where at large proved, that by the Light within they have de-

decryed the *Heathen-Gods, maintained the Doctrine of the One only Wise God*, and for their Faith and Perseverance *they have been Taken, Imprisoned, Arraigned, Condemned and Executed*, though it went for Justice upon the Enemies of the Gods. Who knows not this, is a Stranger to Story.

But hear *T. Hicks*, "*I demand an Instance among the* "*many Thousands of Mankind, that hath been* "*convinced, or reproved for not believing* Jesus *to* "*be the* Christ *by the meer Light within, before* "*any Revelation was brought unto them*; though I grant "that the Light in them may reprove for those Sins, "*the Common Light in all Mankind will not, because thou* "*hast borrowed much Light from the Scriptures, which* "*all have not.* pag. 9. Dial.

Answ. I may well suppose, that as many have been reproved for not believing *Jesus to be the Christ*, by the Light within, as by the Scriptures; and my Reasons are; *First*, Because those who crucified him, were Admirers of the Scripture, and pretended to prove out of their own Law, that it was both lawful and necessary, he should be put to Death; whereas had they *brought that Deed to the Light*, the Light would have shown it not to have been wrought in God; which the Scriptures without that Light could not so effectually do. *2ly*, Those who by Scripture came to any Convincement, originally received it from the Revelation of the Light within, which both opened the Scriptures and their Understandings. *3ly*, *Peter*, *Andrew*, *Matthew*, *Nathanael*, the *Centurion*, *Ruler*, *Diseased Woman*, *&c.* confess'd him from the Illumination and Operation of the

Light within, ſince whatever makes Manifeſt or works Conviction, is Light; They were not Diſobeyers and Rebellers againſt it, who moſt readily received and followed Chriſt; They who waited for *Iſrael's* Conſolation, lived in the Juſt Man's Path, a *ſhining Light*, which ſhined brighter and brighter to the leading ſuch as walked in it, to the great *Light of Iſrael*, when he appeared.

Further, To ſay that *the Light we have, being much of it borrowed from Scripture, Reproves for thoſe Sins, the Common Light in all Men will not*, is great Wickedneſs; for it is to ſay, that the Light wherewith Chriſt hath enlightned all Men, will not Reprove for all Sin; thereby placing the Defect manifeſtly upon the Light, as before, and not upon the thick and groſs Darkneſs (through Diſobedience of the People) as well as that he attributes to the Scripture that Conviction, which is chiefly due to the Light. For by what Way can Mankind arrive at true Sight, Diſcerning and Knowledge in the Underſtanding part, but by the Light, and that as it ſhines into the Underſtanding; is it not the Light to whom every Deed ſhould be brought, to ſee if it be wrought in God, or no? What can any Man ſolidly and beneficially learn by the Scriptures, but through the Diſcoveries of that Inward Light? Are they not dark Sayings, or rather Man dark to thoſe Sayings, if the holy Light ariſe not to ſhine forth, and give to underſtand their Scope and Tendency? All Scripture but Prophecy, which was given forth by Inſpiration, as *Reproof, Exhortation, Doctrine, &c.* were firſt experienced or witneſſed, at whom) *Tho. Hicks* may equally cavil and ſcoff, (*What's your Witneſſing to me*)

me) & that through walking in the Light of the Lord, the Juſt Man's Path; and were written for the ſake of others, that they might be aſiſted and helpt to the ſame Experience, but not another Way, then through the ſame Steps they had trodden: ſo that the Ground of the holy Ancients Experiences now written, and of the true Knowledge of the Scriptures, and Comfort from them, as an outward *Mean*; and *whatever is to be obtained and enjoyed within, is originally and chiefly aſcribable to the Diſcoveries, Convictions and Leadings of the bleſſed Light of Chriſt within, through every Generation*, however variouſly the Principle may have been denominated; as, the *Word of God nigh, Wiſdom, Light, Spirit, &c.* under the Old Teſtament; and *Light, Grace, Truth, Chriſt, Spirit, Anointing, Gift of God, &c.* under the New Teſtament.

Two ſhort *Scripture Arguments* ſpring in my Mind for the Divinity and Sufficiency of the Light; and from thence I ſhall conſide this Objections:

I. If *God* be *Divine* and *ſufficient to Salvation*, and the *Word* be *God*, and the *Life of the Word*, *One* with the *Word* and the *Life* of the *Word*, the *Light of Men*, then is the *Light* of Men *Divine and Sufficient to Salvation.* *Joh.* 1. 5.

But *God* is *Divine*, and *Sufficient to Salvation*, and the *Word* is God, and the *Life* of the *Word*, *One* with the *Word*, and the *Life* of the *Word*, the *Light of Men.*

Therefore I conclude, that *the Light of Men, which is the Life of the Word, which Word is God, is Divine and Sufficient to Eternal Salvation.*

II. That which was in all Ages the just Man's Path, and there where the Blood of Cleansing is known to cleanse, and by which Fellowship is enjoyed, and the Light of Eternal Life obtained, is, ever was, and ever will be a Divine, Sufficient and Saving Way; But such a Way is the Light as the several Scriptures in the *Margent* will testifie. *Consequently, the Light is Divine and Sufficient to Salvation.*

Prov. 4. 18. 1 *Joh.* 1. 1, 2, 3, 4, 5, 6, 7. *Joh.* 8. 12. *Joh.* 11. 9, 10.

The only *Cavil* at these Arguments will be this; *I deny this Light to be the Common Light in all Men.* To which I say, that there cannot be Two Spiritual Lights of the Life of the Word, and not the same, if Two could be; For whatever is of the same Nature, though not of the same Degree, is still the same in Kind. If there be another Light that is Saving, tell us from whence it comes; but first prove this not Saving: And as these things are too Difficult, I hope, for him to compass, so is it as *Ridiculous* and *Blasphemous* to think, that God should give Man an Insufficient Light. But why any, if not Sufficient?

I have heard and read often, *That all God's Gifts are Perfect.* 'Tis strange, that his Light to Men should be so Lame, Defective and Imperfect, as *T. H.* represents it. But suppose this Light to be so; Why an Insufficient Light, and a Saving Light both? The latter would have done our Business. It is Injurious to Man to let him have a Fallible Guide; For when he may think himself certain, he may be in the greatest Danger by mistaking one for the other;

other; or thinking not of them as they are. But Thanks be to the God of Light, we know (for WE WITNESS) better things, how ill a Reason, and how offensive soever *Witnessing* is to *Thomas Hicks* an *Anabaptist-Teacher*; to whose Brethren, *Experiences* once were the great Foundation of both their Knowledge and Comfort, though now mockt at by him with great Derision in a *Quaker*.

But to his Objections faithfully contracted:

1. *If this Light ever was and is Sufficient, how comes it, that Men have been and are so degenerated in Faith, Discipline and Worship? They have all this Light by your Principle.*

2ly, *If this Light had been Sufficient, wherefore should God have superadded so many other Wayes and Means; they would be then needless?*

3ly, *Christ being the Only Saviour, who was born of a Virgin at* Bethlehem, *wrought Miracles, was cut off, bore our Sins, &c. I query, how all this can be affirmed of the Light?*

4ly, *Are not all the Generations of* Christians *since Christ's time till within these very few Years certainly Lost and Damned, forasmuch as they acknowledge not this Light within, as the True Christ?*

To the *first* I answer, There is nothing therein, which may be thought to reflect upon the Light, but what falls as heavily upon all other *Wayes*, *Helps*, *Ordinances*, *Appointments*, yea the *Scriptures*, and which is more, upon *God*, and *Christ*, and the *Holy Spirit too*; For if the Degeneracy of Man, that is the sad Effect of his own Rebellion, shall be a valid Proof of the Insufficiency of the *Light*

within, then must we conclude from the Degeneracy, that hath been among *Jews* and *Christians*, and which remains to this Day, *that all those Assistances, Wayes and Helps which have been given, in reality were not Potent nor Sufficient for the End they were given*; The Consequences of which Opinion of our *Adversaries* are these Two, and sad enough. 1. *That God in his Wayes must have been and is Insufficient*; and 2. *That Man never was, neither is any wayes faulty.* In short, that may be sufficient to Salvation, which if neglected, will never work Salvation; as in the *Parable of the Talents* may be seen.

To the *Second* I briefly say, That Man's Mind being so much abroad through unstable, and vain Wandrings from God's Light, the Lord in Wisdom and Condescension to the Weakness of Man, and Darkness of that Carnal State did accommodate both his Discoveries to Man, and that Worship he required from Man, according to his Capacity to receive the one, and perform the other. If God went into Outward Things to meet with Man's Mind that was abroad, to the End that gradually it might return home, *shall we infer Weakness in the Light?* Man in that State was incapable; he must have been new-molded, and as another Creation to have then received that Testimoy in all its Plainness, which God hath brought forth in after Ages.

If any will undertake to charge Weakness upon Man, let him; But I warn all, how they conclude it against the Light, since the same falls on God and his good Spirit, who made Use of such Wayes and Means in order to gain upon Man's Mind, and beget a right Understanding and Sence of what was his Will concerning him: Besides, not only did the Divine

vine Light and Life appear unto Man in, and through thoſe things as Vailes; But that which gave Man true Diſcerning, Repentance, and to do the Thing that ever was acceptable with God in any meaſure, and which was as the Soul, Life and Spirit of all the true and well-pleaſing Sacrifices, *was a meaſure of that Divine Light of Life in their Hearts at that time*; though as *Samuel* in a like Caſe, they knew it not. Let none then charge the Weakneſs of the Adminiſtration upon the Light, but the Generation, to whom he that is the Light of and in Men, appeared, as Mankind has been able to receive the Knowledge of him: It was not Inſufficiency in God, nor in his Light or Spirit, if Man's Eyes were not ſtrong enough to behold the Brightneſs, of what after Ages have beheld; But it was his Mercy and Goodneſs, that he proportioned both his Diſcoveries and Requirings according to Man's Ability.

To conclude, The Light is ſtill the ſame in it ſelf through all Ages, and not a whit the leſs Sufficient, becauſe through its Inviſibility and Spirituallity, and the Wandrings abroad and great Carnallity of Man's Mind, ſome External Means were uſed, ſuitable to Man's Weakneſs, through which to reach into Man, and raiſe up ſome further Knowledge of the Spirtuallity of God's Worſhip: Nor becauſe of the Light's Sufficiency as to it ſelf, ought any to infer, that thoſe Wayes or Means were vain or needleſs; For as the Weakneſs of Men ſhould not call the Ability of the Light in Queſtion, nor their Carnallity take off from the Light's Sufficiency, Spirituallity or Divinity, ſo neither doth the Sufficiency of the Light render all Means accommodated to Man's Weakneſs vain or needleſs; eſpecially when

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the Vertue that is in them, comes from the Light of Life.

To his *Third Objection*, which with moſt Oppoſers carrieth the greateſt Weight, I have this in Plainneſs and Brevity to anſwer.

We *own* not, neither do we confeſs to another *Chriſt* then him, *who after the Fleſh was born of the Virgin* Mary *at the City of* Bethlehem *in* Judea, *who preacht an Everlaſting Goſpel, worked Miracles, bore our Iniquities, and was cut off, or dyed for the People.* But ſince *Thomas Hicks* would have us believe, that he is not yet *Socinian* enough to deny the Divinity or Godhead of Chriſt, and therefore that *Chriſt* was not only a Man, much leſs that what was born of *Mary*, was crucified, and laid in the Sepulchre of *Joſeph* of *Arimathia*, was the Whole Chriſt; I muſt diſtinguiſh.

The *Word* that was with God in the beginning, and was God, who in time took Fleſh, was and is the Light of the World; in the fulneſs of time he manifeſted himſelf in a more Familiar and Intimate Manner to Mankind, in order to which he prepared an Holy Body, in which he preached his Everlaſting Goſpel, worked many Miracles, drew many after him: *He ſuſtained grievous Weights, the Burden of the Iniquity of the whole World lay upon him, he travelled under it, and trod the Wine-Preſs alone, and was preſſed as a Cart with Sheaves*; And ſo well did he love the World, that, to teſtifie the ſame, he gave up his Life not only to recommend his Love, but to confirm his unchangeable Goſpel of Remiſſion of Sins, and Eternal Salvation to as many as believed, and followed him the Light of the World; that ſo *Remiſſion* might not only be preacht in his

Name

Name, but *Blood* alſo (for it was a time of Blotting-out; for God was in Chriſt reconciling the World unto himſelf) In which Manifeſtation he not only drew many to him, & gave Teſtimony of his Salvation to ſome particulars; but he combated the Serpent, bruiſed his Head, and gave him an abſolute Defeat in the General, ſcattering his Oracles, chaſing his Infernal Spirits, cauſing his own Light more univerſally to clear up, and break forth into the World, inſomuch that Thouſands followed him: He qualified and deputed Ambaſſadors; Commiſſioned and Impowred them from on high; whoſe Meſſage was Powerful, and whoſe Miniſtry was Effectual; yet when all this is ſaid, and believed moſt ſurely, as well as expreſt moſt plainly, That which gave the *Life*, *Power*, *Virtue*, *Strength* and *Efficacy* to all this, and to whom therefore eminently the *Work*, *Salvation*, *Power and Glory are moſt deſervedly aſcribable, is the Word that was in the beginning with God, and was God, whoſe Life was, and is the Light of Men, who took Fleſh, and was manifeſted therein.* Therefore *He* who is our Light, ought not to be denyed, being the true Chriſt, and true Saviour; For no other Light and Life then appeared in that Body, that was then an Offering for Sin once for all, is the Life and Light that we aſſert and defend. And for that Holy *Body*, it was our Lord's, as the Scripture ſpeaks, Joſeph *of* Arimathia *begged the Body of Jeſus*, Mat. 27. 58. Mark 15. 43. Luke 23. 52. *They found not the Body of the Lord Jeſus*, Luke 24. 3. He prepared it, he took it, he was manifeſted in it and by it; how can we deny that Body which was our Lord's? By no means. To conclude, though our Divine Word of Life and Light dyed not (for Chriſt

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as God over all bleſſed forever, could not dye) ye his Body did, *and ſo his Fulneſs therein and thereby manifeſted, have we received, and Grace for Grace.* So that all thoſe who are talking of the Body of Chriſt, and ſeeking to repreſent us to the World as Deniers and Deſpiſers of his Appearance, they are but in the Steps of the Perſecuting *Jews*, who as they eryed up the Prophets, but being Strangers to their Divine Life, reliſht not, favour'd not, and therefore yielded not to Chriſt (the Rock who followed the Fathers in the Wilderneſs, the Fountain of all the Life and Refreſhment of the Holy Ancients) but with their Proud, and Conceited, and indeed Miſtaken knowledge, not from, but of the Letter, and in a bitter Zeal for their dying Forms and Traditions, did they war againſt the Breaking forth of that Day of Salvation, and that as *Hereſie*, *Blaſphemy*, and the like; ſo now, theſe Men ſeem buſie and great Sticklers for the *Body of Chriſt* (which they know not) and for *Bread*, *Wine*, *Water*, &c. and all in Oppoſition to a more plain and Inward Manifeſtation of the Divine Light, Life and Subſtance ſhed abroad, as the Accompliſhment of the Promiſe of the Father in this our Day and Generation. But as it fared with thoſe of old, ſo ſhall it with theſe Oppoſers, their Viſitation ſhall paſs ſwiftly over their Head, and their Temple ſhall be caſt down, and not one Stone of their fair Edifice ſhall be left ſtanding upon another.

To his *Laſt Objection* I muſt tell him, that we have not that Uncharitableneſs in our Principles, which our *Adverſaries* are guilty of. He, like the *Jews* of old, is ready to think every Man damn'd, nay, by his Principle,

Principle, it is not avoidable, who hath not heard of the Name *Chriſt*, or is not enter'd into ſome kind of Church-Fellowſhip upon common *Chriſtian*-Confeſſions, as they are called and diſtinguiſht from meer Morality or Good Life: But for my part, as God had a People among the *Gentiles* of old, *who became a Law unto themſelves, doing the Things contained in the Law*, whom I believe to be at Reſt and Peace (notwithſtanding the ſevere and poſitive Cenſures I have heard from ſeveral Profeſſors againſt them, and Millions more) ſo, though much Darkneſs hath prevailed in moſt parts of the World, and ſtill continueth, yet then, and where the Day of Ignorance remains, and where there hath been and is a Walking with Sincerity towards God, according to their Knowledge I do believe the Lord did and doth wink, and had and hath Mercy, though great Strangers to that *Chriſtian-Profeſſion* ſo much *boaſted* of among too many in our Nation: And I doubt not, but that there may be found ſome Thouſands both of *Turks* and *Indians*, who would not only have deteſted in point of Credit, but in Fear to God, dreaded doing a Tittle of what *Tho. Hicks* hath falſly and impudently ſaid and done againſt our *Perſons*, *Practices and Principles*.

In ſhort, though God in every Age hath had a Regard to the Sincerity of Peoples Hearts, and their Upright Living, though ſubjected under groſs Forms, and in the Darkeſt ſeaſons of the World; yet, *God having now cauſed his Day ſpring from on high to viſit, whereby more certain knowledge & ſound Judgment is given of the Darkneſs that hath covered the Earth, the Superſtition, Idolatries, humane Inventions, Will-Worſhips, Violence, Cruelty, Wantonneſs, Intemperance, Avarice, and*

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all manner of Ungodliness; all are required to harken to the Lord's Voice, *to obey his Call, to let him in, and bring their Deeds unto the Light, that Christ, who is that true Light, may discover the Enemy, may bind him, spoil his Goods, and cast him out; that he may reign over Thoughts, Words and Deeds*; so shall such be able to say as *David* did, *O, all that is within me, praise his holy Name!* For Christ will be known, as he is the Saviour of the Soul from Death, the Restorer of Paths, to dwell in, who destroyes the Works of the Devil, and brings in Everlasting Righteousness to the Soul. And though few observe it, That which is truly commend able in any People, proceeds from the secret Power and Efficacy of that Inward Principle we so much testifie of: *'Tis that convinces, discovers, reproves, restraines, tenders, humbles, and affects the Soul*, and not their several *Outward Forms*, which, with Robbery to the Light or Grace within, they are apt to attribute it to, and whereby the *Devil* beguiles them into a Continuance of them. Wherefore let all our Opposers be dehorted from their vehement out-crys; for who withstand, revile and set at naught this Blessed Appearance, God, the Lord of Heaven and Earth, will break them to pieces, if they come not to timely Repentance for it.

CHAP. IV.

Of the True Evangelical Rule.

AND this forever raises the Foundation of *T. H's* Building: as indeed *how can any thing so infirm long continue, built upon Forgery, and the hight of all Partiality*;

tiality: who makes us *Hereticks*, that he may be found; and abuſive, that he may either ſhew his own Patience, or colour his frequent baſe Revilings of us: I ſay, this overthrows his whole Diſcourſe about the Scriptures being the Rule of Faith and Practice under the New Covenant. For, what ever is *more Ancient*, *more Univerſal*, *and Able to Inform*, *Rule and Guide*, that muſt eminently be the Rule; but that has been, and *is the Light within*: conſequently that has been and ought to be *the Rule of Faith and Practice*. That it has been and ought ſtill to be the Rule expreſt, is proveable thus.

That which led thoſe holy Men into thoſe things, of which the Scripture is a Declaration, muſt needs have been the Rule; But that was the Principle of God within, by what Name ſoever denominated. That this is true, let it ſuffice to ſay, That who walked in the Light in any Age, ſo far walkt in the Counſel of God. And that all Mankind had an Ability from God ſo to do, is our Belief, what Abbridgement ſoever *T. Hick*'s deteſtable Opinion of Reprobation may make of the Love of God.

That it ought ſtill to continue *to be the Rule of Faith and Life*, I prove thus, That which is every where, which makes manifeſt that which is diſpleaſing, and that which is acceptable to God, without which the Scriptures are unintelligible, and by living up to which Men only may come to witneſs the Truth of thoſe things declar'd of in the Scriptures, muſt be, and ought to be the Rule of Faith, &c. But all this is true of the Light; which is further proved thus.

The Light *Thomas Hicks* acknowledges all Men have. The Light *Thomas Hicks* acknowledges all Men ought to attend unto: Now Pag. 7.

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unless some Man, who hath lived unblameably up to the Light can give us a Demonstration of its Insufficiency to shew, and teach him that further thing, that God requires him to believe and do, there can be no valid *Argument* against the Light's Sufficiency. If *T. H.* dare be the Man, we shall joyn Issue with him in the Tryall of the Matter: But if the Light be before hand with Man-kind, furnishing him still with Work enough to do, as it certainly ever hath done, and still doth, let it be known to *T. H. that such as would know more of Christ's Doctrines, must first do his Will according to what they do know*: And as it is the common *Method* of the Dealing of God towards the Sons of Men; So is it great Impiety in any Man to infer or conclude *Insufficiency to be in the Light to discover and teach Man what he ought to know and do, from Man's Ignorance of all, that he ought to know and do*; since the Ground of that Ignorance is, his not doing, what the Light of God requires from him, as his present Duty to perform.

That *the Scriptures are Unintelligible without it*, is easily prov'd from the Variety of Judgments that are in the World about most of the Fundamental Doctrines contained therein; as about *God's Essence and Similitude, Christ and the Spirit*, their *Divinity, Predestination, Original Sin, Free-Will, Redemption, Satisfaction, Justification, Faith and Works. In short*, the *whole End of Christs Coming, Living and Dying* they are strongly controverted: Now were the Scriptures so clear capable to determine in these Matters, the Differences would quickly end; But since the utmost Ability they of themselves can give, is not enough to render those Things obvious, that are now doubtfull, and disputable; There is a Necessity

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of Man's Recourse to some other thing, which is able to discover the Mind and Intendment of the holy Pen-Men. Now I would be glad to know of any sober Man, if any thing besides the Light shining into the Understanding is able to give true Sight, Discerning and Judgment about the Points controverted? would it not be reputed Madness to bid Men read, *that have no Eyes, or if they have Eyes, at least no Light to read with them*? The whole Scripture, as it relates to Man's Duty, is a Declaration of the woful State of Darkness, and the blessed State of Light and Life, with the Way of Translation out of the one into the other. And was this Knowledge *without* Experience, or *by and through* Experience? I hope no Man will say, the holy Pen-Men were not Witnesses of the things they wrote: and if they were, I would fain know, by what other Way they came to understand and comprehend the Darkness that was within, *then by the Light within*; And to know the Temptations and Subtilties of the Spirit of Darkness, the Discoveries, Reproofs and Leadings of the Light, the Tryals, Travels, Exercises, and finally the perfect Translation so frequently expressed in these holy Writings, *but through the Manifestation of the Light of Christ in the Conscience, their Obedience to it, and its Operation to their Redemption and Sanctification.* So that the State of *Judgment, Repentance, Remission, Regeneration*, called the New Birth, and perfect *Justification*, were their Experiences (or Witnessings, for all *T. Hicks*) from the Inward Work of God's Light upon their Hearts and their Souls, which though the Scriptures declare of them, they can never bring Man into, nor can any Man groundedly aver the

Truth of those things, till he comes through Obedience to the Light in his own Conscience to experience the same *Judgment, Repentance, Remission, Regeneration,* called the new Birth, and perfect *Justification* before God; Since then the Scriptures can do none of these things of themselves, however Instrumental they may be of Good, but the holy Light in the Conscience, and that these things are not knowable, though they may be read, talked and writ of, without being lead by the same Spirit, and treading the same Steps of deep Experience the holy Ancients trod in, and have left us for an Example, it must be granted, whether *T. Hicks* will or no, *That the Author of those Discoveries, Convictions, Judgments, &c. must be the Standing Immutable Rule to the Soul, what, how far, and which way we are to deny or own, reject or embrace, relinquish or follow, with Respect to those things that please God, or that please him not.*

His Objections I shall contract into these Four, urged by him for the *Scriptures*, and against the *Light*'s being the *Rule of Faith and Practice*; and indeed they are the greatest Strength of his Book, if any it has.

Dial. p. 21, 22, 33. First, *The Light within cannot give a clear and distinct Account how Sin came to be; if we consult the Wisest* Philosophers, *we shall find a deep Silence touching this Point: They saw Sin did overflow, but could not by all the Improvements of the Light in them, find out how Sin came to be.*

I am perswaded *T. Hicks* never consulted so much as

as the meanest of them, at least effectually; had he, his *Dialogue* would have savoured of more true Science and Morality; for I will make it appear that he has contradicted himself, abused the *Philosophers*, and Blasphemed the Light in this one Passage.

Where there is no Law there is no Transgression; then where there is Transgression, there is a Law. Now *T. Hicks* granting that the *Heathen* knew there was Sin, they must know it by Virtue of some Law that made it so. This Law was not written, but themselves declared, God had imprinted it upon their Hearts, as an Immutable and Infallible Guide to them in their Actions. If so, how could they be Ignorant of Sin's coming into the World? Who knew it to be a Deviation from God's living Commandment in their own Conscience, and a Committing quite Contrary Things? If *T. Hicks* means by clear and distinct Account the History of *Moses*; that is, that *Adam* and *Eve* were beguiled by the *Serpent*, who tempted them with an *Apple*, &c. 'tis no wayes to his Purpose; For that which is Sufficient to that Faith which concerns Salvation is, to know that God is, that he is Pure and Holy, that he has given Man the Knowledge of himself, and his Will concerning Him by some *Inward Law*, *Command*, *Light*, *Grace*, or *Spirit*; and that who acts not correspondently to this *Guide* is a Transgressor, and incurs the Penalty; and that the *Heathen* had this, their Books at large tell us: Nor does *Tho. Hicks* deny it, so that he manifestly contradicts *Himself*, and abuseth the *Philosophers* in saying, They could not find out, how Sin came, since they expressly say, *That God made all Good, and*

Pythag. Socrat. Cleanth. &c.

that Man's Erring from the Divine Law in him brought Evil into the World. And I boldly affirm, and in the next Head will prove, that the meer History is not absolutely necessary to Salvation.

Now that herein he has Blasphemed against the *Light*, is evident; since it is to say, *That God gave Man a Law and Light not sufficient to let them see, how Sin entered the World*; which is to say in plainer English, *what is Sin*; it will and must end there. Besides, suppose the *Philosophers* had been Ignorant, must it needs follow, that the Fault and Want was in the Light, and not in them? Will *T. Hicks* become their Warrant in the Matter, that they arrived as high, as the Light could teach them, *and that the Deficiency lay on the side of their Teacher, and not on theirs?* Confident, yea Impudent Man! Why should either the Darkness of any Age be charged upon the Light, or render it Insufficient; or the more clear Breaking forth of Light in a following Generation be reputed another Light, because another Degree then what obscurely shined forth in the former; since it was not the obscurer in it self, but through the gross Blackness that might have over-cast that People because of Disobedience, it seemed so to them? But let us hear him further.

2. *Nor can this Light give any Account of that Remedy which God in his infinite Wisdom provided,* Jesus Christ, *that he should be born of a Virgin, dye for others, and rise the third day:* This is the Pinch.

Pag. 33. Dial.

But I answer: *First*, That the Prophets saw it by this Light, unless that they saw it without Light, or

or that the Light they saw it by, was not the Light of Christ, as the Word that was with God, and was God; which, I hope, *T. Hicks* upon serious Thinking will not say; for of no other do we speak. 2*ly*, Those that believed him, when he came, could never have received him, had they not seen him by an Inward Eye, enlightned by that Light in measure in themselves, which then so unmeasurably appeared in him; For the *Jews* had the Scriptures, and according to their Understanding of them, they reputed him a Blasphemer; and both plotted, promoted, and obtained his Crucifixion. The *Question* will be, *Why did they not better understand them?* The *Answer* is, because they Rebelled against that Spirit which could only so inform them: *Had they brought their Deeds to the Light, they had received sound Judgment*, and a true Measure would have been given them, which they rejecting, that was both the Ground of their Ignorance, and the Just Reason of their Condemnation. Hence we see, that Light, and not the Scriptures was the higher Rule and Judge of Thoughts, Words and Deeds, yea, and which way the Scriptures themselves were to be understood; And truly it is strange, that the Light in Men should not lead naturally to its own Being and Fountain. 'Tis Proverbial among Men *The Way to the Fountain Head is to trace the Stream.* If the Light in Man leads not to Christ, who gives that Light, let us leave off all Talk of Religion; for to what, or whom else was it given to lead us?

But *Thomas Hicks*, tell me, *Who, or what was Christ in that Manifestation it self, but that Divine Word, Life or Light manifested in Flesh?* Will not then a Measure of the same in Man, lead him

courſe to acknowledge the Fulneſs, or in following its Leadings bring to Eternal Salvation; Or can that Light reſiſt that Manifeſtation, as thou doſt elſewhere ſeem to affirm?

Dial. p. 38, 42. *If Chriſt has enlightned Men with the Light of his own Life, and if they are required to bring their Deeds to be tryed by it, and if they are invited to follow it, and in following it, are promiſed, no more to abide in Darkneſs, but have the Light of Life, becauſe of the Blood of Cleanſing, that is therein met with, whereby ſuch are cleanſed from all Unrighteouſneſs, and yet the Light neither a Rule nor Saving*, then what elſe can be either a Rule or Saving?

But this Light (ſays he) *could not tell any that* Jeſus *ſhould be born of a Virgin, dye for Sinners and riſe again.* But this is ſo great a Miſtake, that had he converſed with the *Sibylls* or other *Heathen* Writers, he might in good part have informed himſelf to the contrary. But here I diſtinguiſh of *Faith*, There is an *Hiſtorical* and *Saving Faith*, and there is an *Hiſtorical* and *Saving Rule*; as the Faiths, ſo the Rules differ; If *T. Hicks* ſayes that 'tis the Scriptures that give the Knowledge of thoſe Tranſactions, I muſt then underſtand him to mean *Hiſtorically*, if I aſſent, *which is not Saving*; for then all who believe thoſe things to have been, *muſt therefore be ſaved*; the contrary to which is daily ſeen with our Eyes; ſince who believes not that Report among thoſe, who are yet in great Wickedneſs? But if we are to penetrate deeper, and that *T. Hicks* ſhould hold as he ſeems plainly to do, that what Faith we can have of the moſt weighty Truths declared of in the Scriptures, is from it, and not from the Light or Spirit with-

within, *I muſt firmly deny it*; For *Faith is God's Gift*, not the Scriptures Gift: No, ſo far is the Scripture from giving Faith, *that it is God's Spirit alone, that gives both to underſtand and believe them.* The Scripture tells me of ſuch *Prophecies*, *Hiſtories* and *Epiſtles*, and of ſuch Men as *Moſes*, *Job*, *David*, *Iſaiah*, *Matthew*, *Paul* and *John*; But what is it that gives me to believe the Things they writ of to be true? Is it not the Teſtimony and moſt certain Amen in the Conſcience? and what is that there, which ſeals to thoſe excellent Truths? Which way then can the Scripture be a Rule to me in believing the Scripture, when that Faith is begotten of God by his Light and Spirit concerning the Scripture? If the meer Scripture could give me Faith, then it might be allowed to rule my Faith; but when God by his Spirit alone begets Faith, and without which I can neither underſtand nor believe the Scriptures, tell me, *If God's Spirit be not the Rule of my Faith; what, how far, and which way I am to believe them*, or the things believed? Certainly they can never be my Rule, *How far, and which way I am to believe themſelves*, who of themſelves cannot give me that Faith; but it muſt be wrought by another thing; *ſo that what gives to believe, rules the Belief, and not the Thing believed*: Therefore the Scriptures cannot be the Rule of Faith.

Now as to this *of Chriſt's Outward Manifeſtation*, I ſay, ſo far as it is Hiſtorical, the Scripture is that which furniſheth me with a Belief; But I utterly deny, that they give to believe it in that deep Senſe, *which may be truly called a Saving Faith.*

The *Phariſees* had the Scriptures, and they pretended to admire *Moſes* and the *Prophets*; yet they

crucified Christ; and sought to countenance their Murder by Scripture. Now had they believed and esteemed the Writings of *Moses* and the Prophets from an Inward Sence of Gods Spirit (*which the meer Scriptures could not furnish them with*) they had rightly understood them, and not made so ill an Use of their Historical Knowledge, as to crucifie the Lord of Life and Glory. This shews that Men may have an Historical Faith, and yet not the *True Faith nor Knowledge of the Scriptures*, what then gives to believe aright now? why truely that which did then: *the Light and Spirit of Truth*; no Man could call *Jesus* Lord *without it*, that is truly so, or upon good ground. No Man could confess that Christ was come in the Flesh, *but whose Spirit was of God*, yet now nothing is more common, & yet nothing is more True then that Thousands of them are not of God, but lie in Wickedness alienated from the Life of God, &c. *what is the matter then?* why this, Those who then confest that *Jesus* was come in the Flesh, did it by Virtue of an Invisible Sight, and through a Divine Illumination in their Souls: For impossible had it otherwise been for them in any measure to have seen through the Vail of his Flesh, *into that Divine Life, Power and Wisdom that Unmeasurably filled it*, but having some inward Sence and Taste of that most excellent *Being*, that was manifested in and by that *bodily Appearance*, therefore did they confess to it, and their Spirits truely reputed by *John* to be of God.

And as in that day it was Impossible for any truly and acceptably to confess to Christ, without a Discerning given, and Faith wrought by the Light and Spirit of God in the Heart, *which was the saving*

ving Faith; so is it now equally Impossible for any to believe that Christ appeared, and that he spake and did all these great things, so as to be benefitted thereby, and any wayes accepted of God therein, but as the Light and Spirit of Truth open those Things to the Understanding, and from a measure of that Divine Life which then immeasurably appeared (for we have all received of his Fulness and Grace for Grace) true Faith comes to be begotten in that Manifestation, and a right Confession unto it. In short, He that calleth *Christ Lord*, must now, as then, do it by the Holy Ghost, that is *from an Experience or Witnessing of his Dominion, and Rule*, which, through the Operation of the holy Spirit, the Soul is to be subjected to, so that who believes more then Historically that Christ came in the Flesh, must do it by Virtue of the Divine Light and Spirit, who alone gives to relish and savour the Truth, Nature and End of that Appearance.

And though it may be allowed, that the Scripture is a Rule, respecting the History, as it was to those of old, in reference to the particular Prophecies fulfilled in Christ's coming; yet as there was then a more Inward and Heavenly Sence of Christ, which drew many after him, and begot deep Faith in him, so must there now be a more Inward Spiritual and deep grounded Faith of those things recorded in Scripture, *of Christs Appearance, &c. then the meer Letter is able to give.* And therefore that Light and Spirit which gives that discerning, and works that deep Sence and Faith must needs be as well the Rule as Author of it, and not the Scriptures; For if the Scriptures be the Rule, then either of Themselves or by Interpretation. *If*

of

of Themselves, then either in their Translations, or Originals. Not *in the Translations*, unless the *Translators* had been so inspired, that they mist not a tittle, which I am sure is not so; and consequently none but Schollars have a Rule, for the Unlearned are secluded; & therefore the *English Bible is not a Rule.*

If in the *Originals* of *Hebrew* and *Greek*; Query, In what Copies? There are various Lections in *Hebrew*: And for the New Testament, so called, there are no less then Thirty Copies, and all differing; *in fine*, there are many Thousands of various Readings.

Now let's Dialogue a little upon Supposition only.

Quaker, If *by Interpretation*, who shall interpret? Meer Man?

Anabaptist, *No.*

Q. The Light within?

A. No.

Q. The Spirit?

A. No.

Q. The Church.

A. What Church?

Q. Shall RightReason interpret?

A. Yes, sayes *T. H.*

Q. I Query, *Which of them is the Rule?* And when that's found out and determined, then let *T. Hicks* prove that it is unquestionably true, and has remained Uncorrupted through every Generation: And by that time he has done all this, he shall have done a great deal towards our Satisfaction. *But what is this Right Reason?*

A. 'Tis *a Faculty in Man rectified.*

Q. Very well; *But who has this rectified Faculty?*

A. Thomas Hicks, *&c.*

Q. Has

Q. Has none it but he?

A. *Yes.*

Q. Have none Right Reason but such?

A. *It was an old Saying* Dip *or* Damn; *but Interest has taught us more Discretion.*

Q. Well then; Others may have Right Reason that are not dipped?

A. *We say so, whatever we think among our selves.*

Q. What's the peculiar benefit of Dipping?

A. *Much every way.*

Q. But which way?

A. *We are brought into Church-Fellowship.*

Q. Are you brought into Fellowship with God by it?

A. *No; I cannot say so.*

Q. No! what's your Fellowship worth then? the Saints Fellowship was in the Light, and the true Church-Fellowship was in Spirit: What do you receive when you are dipt?

A. *Nothing.*

Q. Are you no better?

A. *No.*

Q. Why, I once thought you received the Holy Ghost out of hand?

A. *I thought so too, but was Mistaken.*

Q. Why wert thou dipt then?

A. *To fulfil the Scripture.*

Q. But what led thee to it?

A. *My own desire.*

Q. Is not that Will-Worship?

A. *What, to do as the Scripture exhorts?*

Q. How knowest thou it exhorted to it?

A. *I thought so.*

Q. Is

Q. Is that enough? Where's your being lead by God's Spirit? But to our Business.

Q. How shall I know *Tho. Hicks* has this Reason before mention'd?

A. He loftily sayes so.

Q. But is that sufficient? Well, but where is this Right Reason?

A. In Men.

Q. Is it so? Then it seems that which gives the true Knowledge of the Scripture *is in Man.* But tell me honestly, Do ye believe this Right Reason may Err?

A. No; For then it were not Right Reason, if it could be Wrong.

Q. Well argued. But if a Man Errs, is it not the Fault of Right Reason?

A. By no means.

Q. Thou speakest honestly. But why then does *T. Hicks charge the Light, the* Quakers *professs, with every short-sighted imperfect Saying or Action of this or any other Generation.*

A. Does he?

Q. Yes; it is the great Drift of his Books.

A. Truly that's not fair.

Q. Honestly said. But if this Right Reason cannot Err, then Man cannot Err?

A. No, that does not follow; for Man may not submit to it.

Q. Why, may Man have something in him that cannot Err, and he not be Unerrable?

A. Yes.

Q. Rightly said. *But why then does* T. Hicks *conclude so of us?*

A, It is unfairly done.

Q. Very

Q. Very well. But you ſay, that this Right Reaſon is part of Man's Soul, or I am miſtaken, ſee *Dial.* pag. 32. If ſo, then Man's Soul muſt be Infallible?

A. Oh, Infallible; that word affrights me. What, Infallible? Pray what's Infallible?

Q. Poor Man! I ſee it ſcares thee indeed. Why, Unerrable and Infallible are all one. Yea, Right Reaſon is Infallible by the ſame Reaſon, that it cannot be Wrong.

A. But the Popes *talk of being Infallible; are not you like them?*

Q. Never the more like them for that; Talking, and Being ſo, are Two Things. Men ſhould not deny the true Chriſt becauſe of an Impoſture; nor any fear Infallibility becauſe the Pope makes Market with ſuch Pretences. If thou art not certain of what thou believeſt, thou haſt not that Faith which was once delivered to the Saints; for that was Certain, and therefore Infallible.

A. Why, Is Certain and Infallible all one?

Q. Yes, Certainty and Infallibility is the ſame. But what think'ſt thou of the Light in this Caſe under Debate? for either it is the Rule, or it is given to underſtand & uſe the Rule, or elſe its given for nothing?

A. 'Tis not the Rule we are taught to ſay; and yet we cannot conclude it to be given for nothing.

Q. Very well; then it muſt be given in order to underſtand and uſe the Rule. Now ſuppoſing the Scriptures be the Rule, that which informs me of my Rule, and teaches me how to uſe it, muſt be greater then my Rule, *in that it teaches me to know and do that my Rule cannot do of it ſelf:* I query then, *If this Light be not my Rule, how and which Way I come to under-*

understand and use this Rule. So that it is eminently the Rule because of its Present, Immediate and Certain Direction and Knowledge, and the Scripture at most but a *kind of Declaratory and Secondary Rule*, and therefore subject to the Holy Spirit in the Apostles and primitive *Christians*, who took not Measures by it, when it distinguisht the Ceremonial from the Moral Precepts so intermixed in the 19th of *Leviticus*, and other places; but their Minds being exercised and guided by that Holy Living Rule, they left off, or continued for a time several *Jewish* Observations, as there might be a Service therein signified to them from that Living Rule. The Light and Spirit of God then, is both THE Rule of Faith and Guide of Life, superior to the Scriptures, and *That* by which only they can be rightly known, believed and fulfilled. A Doctrine Evangelical, and not disowned by those first *Protestants*, who testified that no Man could understand the Scriptures given forth by Inspiration, *but by a measure of the same Spirit.* To conclude, *Historical Faith, Scripture is a Rule of, but Doctrinal and Saving Faith the Light and Spirit of God can only be the Rule of*; for that which giveth Faith is only that which rules Faith.

3 Dial. P. 22. *But* (says he) *how could you have known, that Swearing in any Case were Unlawful, if it had not been written, Swear not at all; Is not then that Scripture your Rule in this Case?*

But this shews both the Ignorance of *T. Hicks* in the Writings of the best *Gentiles*, and his Acknowledgment of the Light's Sufficiency, in case we are able to prove *Swearing* disallowed and disprac-tised before Christ's Coming in the Flesh.

The

The *Seven Wise Men* famous among the *Greeks*, and Contemporaries above five hundred years before Christ came in the Flesh, esteemed *Swearing* but a Remedy against Corruption, in Evidence: To be sure, they both believ'd and exhorted People to that State which needed it not. *Stob.* 28.

Socrates plainly sayes, that there is a *Life* more firm, and unquestionable then an *Oath*. Consequently Swearing not the best State. *Id.* 114.

And *Xenocrates* was had in that Veneration in *Athens* for his exceeding Virtue, that the Magistrates thought it a questioning of his Honesty to offer him any Oath, and therefore refused, implying, that Oaths were not made for the best of Men, and that there is a State attainable, which is more excellent, then that, in which Oaths are used. *Val. Max.* 2.10. *Cic. pro Bal.* *Laert.*

And thus was that Evangelical Precept, *Swear not at all*, arrived at, preferred, and honour'd by profest *Gentiles* about five hundred years before it was uttered by our Lord *Jesus Christ*, therefore the Light from *T. H*'s Objection answered is proved Sufficient.

4 *But here is an utter Insufficiency* (if we will believe him) *in this meer Light within to direct us the right Way of Worshipping God*; *This*, sayes he, *is manifest from the great Loss the Wisest among the* Heathen *have been, and are at, about this very thing, the Multiplying their Deityes, Worshipping Devils, &c.* Dial P. 35. 36.

He is an incompetent Witness against the Light's Suf-

Sufficiency, that has never tryed the Extent of its Ability by a Life conform'd to what it leads to: If *T. Hicks* walkt without all Reproof, it were something; But for a Man to talk of its Insufficiency, whilst it shews that which he is not come up to, as well as that it condemns for daily Failings is Arrogancy with a Witness.

But why is it *Insufficient to direct him the Right Way of Worship.* Because *T. Hicks* has not found it; Is it a good Argument against the Scripture, that because those who pretend to Square their Faith by it, manifestly Err, therefore it is Insufficient to direct them Right? *Tho. Hicks* will never allow this against the Scriptures; and yet he calls us Names for not tacitly suffering his base Abuses against the *Lord's Light.* What if any of the *Heathen* became vain in their Imginations, *who when they knew God, worshipped him not as God,* will it follow, *that God's Manifestation of himself* (as the Apostle plainly speaks) *in Man, was an Insufficient Manifestation?* The *Jews* turned *Idolaters, they worshipp'd a Calf, and offer'd their Children to* Moloch (Devotion made up of Murder and Idolatry) *was God's Light, Law or Good Spirit, and that whole Series of Love and Mercy shown unto them, Insufficient, because of their Rebellion?* I affirm that *Thomas Hicks* by this Argument is the horridst Blasphemer that ever lived among Men; For if the *false Deities of the* Heathen, *and their worshipping of* Devils, *with the horrid Idolatries of the* Jews, *were not the Effects of their own Erring from a Sufficient Light or Manifestation, to have better informed & directed them,* but through the *Insufficiency of the Light to discover the True God, & how to worship him,* T. H. *has evidently laid that horrid Charge at God's*

Rom. 1. 19, 20.

God's Door; for he could not reap where he had not ſown. And thus far doth he render the Almighty acceſſory to thoſe Impieties, *that he gave not Man a Sufficiency of Light to inform him better*, that he might have eſcaped ſo groſs Abomination; which ends in that deteſtable Doctrine *of Eternal Unconditional Reprobation*; *an Off-ſpring of* Satan, *a Murderer from the beginning.*

In ſhort, Chriſt is the Light of Men: The Way of the Juſt is a ſhining Light: He that is the Way, Truth and Life, is the Light; Therefore thoſe who Worſhip God according to the Light, Worſhip him in the Spirit and in the Truth, and walk in the Juſt Man's Path: For that Men ſhould walk up to the Light of Chriſt, *and yet be Ignorant of the Right Way of Worſhip, is groſs Ignorance and Darkneſs.* For *Tho. Hicks* then to ſay, that God doth make more known then is, *or can be known by the Light*, is falſe and contradictory; For unleſs there be two Diſtinct Divine Lights by Nature (which is an abſurd Thing, ſo much as to conceive) or that God can manifeſt any thing without Light, it will follow, *that both the Light is One, and that by that One Light it is, whereby God hath revealed himſelf through all Ages:* And here I would be well underſtood; for I know one Age hath been attended with larger Diſcoveries, yet this argues no Deficiency to have been in the former Manifeſtation, though it implies Weakneſs in the People that they could not receive the ſame Light in a greater. The Light is therefore One in it ſelf, however variouſly it may break forth in any Age and Generation; I know it hath ariſen higher and higher; the Difference is in Degrees, not in Nature; and ſo *T. H.* in great contradiction to himſelf acknowledges,

Dial. pag. 36. What hath been the Duty of every Age, it hath shewen, and the best Reason and Rule for the Obedience to any thing superadded *hath been the Convictions and Leadings of the Light, according to that Manifestation it gave before*: Those that went from the Light, and sat down, grew Rich in Literal Knowledge, were the Opposers of the more glorious Breaking forth of Light, and not those who kept close to what was revealed. So 'tis at this Day; *Such as have kept to the Tendering Grace and Spirit among Professors, such are most moderate to us, and inclin'd after us*; The Hard, Dry and Cavilling amongst them, *as they are strongest in their Combattings, like the Pharisees of old, so are they most darkened from the Light, and most of all despise the Testimony of it, and set at nought and oppose, as to the Death, all those who are become Witnesses of the fresh Resurrection of Light and Life* (If I may so speak) *in the Hearts of People.* I know not what better to call them, then *Thieves* and *Robbers*, spoken of by Christ, who have gone aside from the tender Spirit of *Jesus Christ*, that in Dayes past strove with them, and with whose secret Voice they were in some measure affected, and have set up themselves in a Form, without Power, *Praying, Preaching, Dipping and all other Acts of Worship, Ordinance, &c.* without the Leadings of God's Spirit: Wherfore, said Christ, of the like People; *All that came before me are Thieves and Robbers, they climbe over the Wall, they come not in at the Door*; which Door is that State of Witnessing, at which that Light and Frothy Prophanist, *T. H.* bestowes so many foul Reflections; forgetting how much of the ancient *Puritan, Brownist* and *Baptist* Religion was made up of Experiences, which with Men that understand

Joh. 10.

underſtand Words, hath the ſame Signification, as well as that *Witneſſing* is more Scriptural. And indeed, I wonder not at all at it; for where Men that have had ſome Inward Senſe of Life Eternal, give not way to the more full Breaking forth of the ſame, but run into Forms, and take up their Reſt by the way, and ſo come to withſtand it, they loſe what they had, and center, where thoſe be who at firſt oppos'd them, emptying from one to the other till they arrive at *Rome* again, that ſo the Battel may be of *Michael* and the *Devil*, the *True Church* againſt *the Falſe*, Power and Form of Godlineſs againſt Form without *Power, and the Traditions, Superſtions and Inventions of Men*; by which they have endeavoured to make void God's Law: For whoever have loſt their Inward Senſe of God, and withſtand the Propagation of that Inward Religion, however their Form may be more ſcriptural, the ſame Spirit enters them that reigned in their old Perſecutors, and they at laſt run back, and end in that, from whence they at firſt reformed. So dangerous is it to reſt ſatisfied with a finer Form, which in Truth is but a better Covering for the old Enemy of God's Spirit and Power to act more diſguiſely and ſecurely in.

But leſt any ſhould think that all this is ſaid to juſtle the Scriptures out of all Uſe and Service, read theſe few lines following with Patience and Impartiality. Though we eminently account the Light or Spirit of Chriſt to be the Goſpel, Living and Immediate Rule (as the great Promiſe of the Father (and that without being ruled and lead or guided by, there is no being a Child of God) yet we do not thereby intend an Excluſion of the Scriptures from being Obligatory, or as not Declaratory of

those heavenly blessed Truths, that are fit to be read, believed and practised; God forbid. No, we know better and practise otherwise, and have good Satisfaction therein. Nor do we say that those essential Things relating to Faith and Godliness mentioned therein are by us to be sleighted or contradicted; *or that the Light and Spirit we are led by, doth or can lead to any such thing; for by its Holy Discoveries and Convictions are we made acquainted with them; and our Faith concerning them is firm, and they are thereby made our Duty, and such is their Correspondence and Agreement, that from an* INWARD ASSENT AND LIVING AMEN, FROM GOD's LIGHT IN OUR CONSCIENCES *do we testifie of their Truth, Use and Dignity.* And very vain is *T. Hick*'s Objection, If your Light be Sufficient, why do you read them? since we may return to him the same; If the Scriptures be Sufficient *why dost thou use other Means?* Though God's Grace be Sufficient of it self, therefore is the Creature always in that Condition, wherein he needs not Means? And notwithstanding it be the Dispensation of *Light and Life*, more Immediately then has been known to former Ages, yet we deny not the Use of such Means, as may be used of God's Light and Spirit, as will be spoken more largly to elsewhere. Man's Mind being Carnal and abroad, Means in God's Power are us'd not as settl'd Teachers, but as Instruments in God's Hand to testifie of and direct to that one *Great Prophet and Living Teacher* in the Hearts of Men, that all may come thither, and be taught of him.

CHAP.

CHAP. V.

Of his Insinuations against us concerning the Scriptures

BUt *T. H.* that he may be true to his Ungodly Way of perverting our Principles, would insinuate, First, "*That we esteem the "Scriptures no farther, then as they "were the Experiences of Ancient "Saints, thereby rendering the many "Prophecies and Promises therein recorded, not yet fulfilled, "Unprofitable.* But to take off all Credit to this evil Suggestion, let our sober *Readers* know, that *by the Light of Christ in our own Hearts and Consciences as to confirm what of the Scriptures we have experienced, and press after the Compleatment of those Enjoyments therein expressed; so are we taught reverently to believe those holy Prophecies and Promises yet unaccomplished to have been given forth by the Inspiration of the Almighty; and that they shall be as certainly fulfilled, as they are written.* Yet we dare boldly affirm, and that in the Name of the Lord (before whom we shall give an Account for every Deed done in the Body) *that the greatest Reason of our Belief concerning them, is not from any Outward thing, but that Inward Testimony, Record and Heavenly Amen*, that we have frequently received from the holy Light within us, to the Truth and Faithfulness of those Sayings. And if any *Quakers* there be that are not thus minded, they are to me unknown, and I publickly renounce, and protest against that Principle that would in the least derogate

P. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

from those Holy Writings; which leads me to his *Second Insinuation*, viz. *As if because we do deny the Scriptures to be the Rule of Faith and Practice, in Honour to that Divine Light, which was the* Author *of them in the Holy Pen-men,* "*that we should therefore deny all* "*those holy Precepts, Commandments and Rules relating* "*to Life and Godliness that are therein contained:* A Consequence so foul, that God forbid any of us should ever give any Just Occasion for it; For we both believe Men ought to live up to them, and that they are highly Reprovable if they transgress against them But the Reason why, is that Conviction they meet with from the Light in their own Consciences; wherefore the Scriptures are so far from being the great Rule of Faith and Practice, *that the Light of Christ within is both our Warrant and Rule for Faith in, and Obedience to them.* And let *T. H.* say if he can, that the *Waldenses*, *Albigenses*, *Lollards*, *Hussites*, *Lutherans*, *Calvinists* and other *Protestants* made not the Testimony of God in their Conscience the chief Ground of their Belief of the Scriptures; to say nothing of the primitive *Christians* and most *uncorrupted Fathers*, who are many and positive on our behalf.

3*ly*, He insinuates, that *we equal, nay prefer our Books before the Scriptures, because of the Titles we give our own Books*, viz. The Voice of Wisdom, A Testimony for God, &c. *and what we give the Scripture,* namely, Letter, &c. This I have largely spoken to in my Answer to *J. Faldo*, but not knowing whether ever that may be where this probably may come, I shal say thus much, If at any time we call the Scripture the Letter, *it is not that we mean thereby, our Books are the Spirit*, or that we would irreverently set them be-

low

low our Writings, but upon *a Comparison only betwixt the Scriptures and the Spirit* that gave them forth, and that, I hope, may be done without the least Disrespect, though such whose Religion stands in Letter and Time, and not in Spirit and Power, be angry at it. But that we should be thought to sleight the Scriptures, because we bestow such Names upon our Books, is a strange kind of Consequence. Are not our Books mostly written in a plain, familiar and Scripture-stile? Do we not earnestly endeavour to confirm what we write *by Scripture*, which not only renders it a *Part* of our Book, but the most *Noble Part* too? And shall we notwithstanding be reputed Sleighters of the Scriptures? Certainly if our Books are called, *The Voice of Wisdom*, and *A Testimony for God*, because from the Voice of Wisdom, and God's Witness in the Conscience; by good Reason must the Scriptures be interested therein, *who are both a part of them, and such a one too as unto whom our Quotation implies a Manifest Preference.*

His next Insinuation is, that *it is Dangerous for Ignorant People to read the Scriptures*, flinging those hateful Names of *Jesuit* and *Romanist* upon us. This Doctrine he layes to the Charge of *G. Fox* and *Rich. Hubberthorn*, in a Book called, *Truth's Defence*, pag, 101. But the truth of the matter I will relate out of that Book it self, which has been most partially and basely represented by him. pag. 42. *Contin.* pag. 3.

The *Priest's Query* lies thus, "*Whether the Scripture being Carnal, and the Letter Killing, as you say, we may read them without Danger?*

" *Anſw.* The Letter which killeth, 2 *Cor.* 3. 6. is " Dangerous; for thou takeſt it here to war with- " al againſt the Saints, *with thy Carnal Mind, giving* " *out thy Carnal Expoſitions upon it:* And the Mini- " ſters of the Letter are Miniſters of Death, which " is to Condemnation, and *you take it to make a* " *Trade with it*, and with what the Prophets, Chriſt " and the Apoſtles ſaid; ſo that ſome have Sixty, " ſome an Hundred pound a Year: But Chriſt cryed, " *Wo unto ſuch Whited Walls.* And here *you read with* " *Danger*, who ſpeak of them, and ſpeak a Lye, be- " cauſe you ſpeak of your ſelves, and you wreſt the " Scriptures to your own Deſtruction, *and to you it* " *is Dangerous to read or ſpeak of it*, who know not " the Life of it, as the *Phariſees*, who were learned " in the Letter, but knew not Chriſt. But I ſay, " *Bleſſed is he that doth read, and doth underſtand.*

This is the true Account in brief of their Anſwer to the Prieſt's Query: And I appeal to God's Witneſs in the *Reader's* Conſcience, if any thing of what that Vile Man would ſuggeſt, is to be found in theſe Mens Words; who by Letter evidently mean the *Legal State of Condemnation*; by *Dangerous*, not what Edification was to be got with reſpect to reading, but that Aggravation of Puniſhment, which would be the Recompence of thoſe who make *a Trade of them, and oppoſe them, Phariſee-like, to the Life and Spirit of Chriſt Jeſus, wreſting them to their own Deſtruction.* Reading to ſuch End and Purpoſe, *will prove Dangerous with a Witneſs.* And that it was at ſuch a ſort of Reading they ſtruck, conſider this Paſſage, But I ſay, *Bleſſed is he that doth read and doth underſtand.*

Let

Let this Forgery ſo obvious, ring through the Streets and Towns, where-ever his Book or Name is known; however this is little to what's behind. For my part I ſpeak my Conſcience in Sincerity; I had rather periſh off the Earth, then live ſo great a Burden of foul Diſhoneſty, as I doubt not but a little time will manifeſt him to be.

That the Baſeneſs of his Intentions in this kind of Arguing may yet further appear, let this groſs Inference directly charged by him upon our Principle, of the Light's being our Rule, be diligently conſidered.

From our Aſſerting the Light Within to be our Rule, he tells the World, *That we mean the holy Qualification, that is in us*: Which were it true, he would hit the Mark, when he ſayes, *that Holineſs, being a Conformity to the Rule, it cannot be the Rule* But never yet certainly did any but *Thomas Hicks* ſo miſ-repreſent the poor *Quaker*: Nay, he Confounds and Contradicts himſelf. How can we be ſaid to make our Holineſs the Rule, when we affirm it only to be a walking up to the Light within, which is Holy? He ſayes that we aſſert the Light to be the Rule, how then is our Obedience to it the Rule; for that is true Holineſs? *Is there no difference between a Rule, and Obedience to it? Holy Life, and that which gives it, or makes it ſo?* What a Meeting here is of Ignorance, Malice and Lying? Any thing to ſpoil the *Quakers*; but God will break the Bow and Spear of their Enemies. Pag. 20.

Again, From his *Quaker*'s telling him, "Thou "takeſt

See p. 21. "takeſt up the Saints Words; but if thou "haſt not the ſame Spirit, what are the "Words to thee; he dares to ſuggeſt, *that our Opinion of the Light's Sufficiency in every Man cannot be true*; And all the Reaſon he gives us for his ſtrange Colluſion, is this; *That thoſe Words imply, that the Spirit or Light of God is not in all Men.*

Now what is more evident, then *firſt*, That it is not our Anſwer? 2. That it concerns not the Sufficiency, ſo much as the Univerſallity of it? 3. By not having the Spirit, or Light, is not meant, that we believe that God has not given a Meaſure of his Good Spirit unto all to profit with, or that there be ſome, whom he never enlightened, but that they ſo have not the Spirit, as to walk by it, be benefitted by it, or come to enjoy it as their Teacher and Comforter; and that ſome may be ſaid, not to be Enlightened, who are not through Faith in, and Obedience to the Light, come to be advantaged and made Children of Light by it. Let this ſuffice at preſent to ſhew the Man's Ignorance of our Principles, or his great Unrighteouſneſs to pervert them.

I ſhall now attend the next Point by him handled, and that is *Chriſt's Perſon*, and *our Faith* in him, which, he ſayes, we deny, and indeed he does but ſay it.

CHAP

CHAP. VI.

Of our Faith in Chriſt.

HIs next Cavil is at *our Belief in Chriſt*, and which is worſe, he would be thought a *Chriſtian* in doing ſo. The great Streſs lies here, *Tho. Hicks* would have the World think, we Equivocate about our Faith in That *Chriſt* which after the Fleſh appeared and dyed at *Jeruſalem*. The Reaſon of all this Clamour and Injuſtice on the part of our angry and reſtleſs *Adverſary* is this; if I wrong him let him ſhew me: *The* Quakers *ſay, that Chriſt is in them; Chriſt is God, is God Man in them?* Again, *The* Quakers *ſay, that Chriſt is in them; But ſince there is but One Chriſt, who was born of a Virgin, and that he ſuffered at* Jeruſalem, *being there crucified, can that Chriſt be in Man?* The falſe Doctrine or Abſurdity he would run us upon, is one of theſe two, *Either that we deny Chriſt's Manhood, or that He is actually in our Bodies with that Body he appeared in at* Jeruſalem, *which is Impoſſible*, witneſs this one Paſſage, *If God be Chriſt, as* Penn *ſaith; or, If the Light within you be the Chriſt, as* Naylor *and* Hubberthorn *affirm, is it proper or ſafe to ſay, God was Slain, or the Light in you was Crucified?*

Dial. p. 43, 44, 45, 46, 47. *Contin.* pag. 40, 41, 43, 44.

To which I anſwer, That as in other things, ſo in this, our *Adverſary* has ſhewn his great Ignorance or Malice. For is it reaſonable to infer from our Affirming

ming in Scripture Language, Chriſt is in the Saints, *that we deny him as to his Viſible and Bodily Appearance in the World*; and that becauſe he is God, *therefore he was never Man*; *or that the Word took not Fleſh*; Is this to underſtand us right, or give the World a true meaſure of our Belief, who is it confeſſeth Chriſt to be every where, and if ſo, then in his People, ſee Cont. p. 34. Ah, God the Righteous Judge ſhall plead with thee in a Day that thou ſhalt not be able to eſcape his Terrible Recompence, if thou repenteſt not. Let it ſuffice to the ſober *Reader* (for of him I have little Hopes) that we do believe that *Chriſt, who is God over all, bleſſed for ever, did come of Abraham's Seed according to the Fleſh*, that the Body prepared of that Line was his Body, that what Sufferings befel it, were the Sufferings of Chriſt, juſt as the Body is called *the Body of Chriſt*: Yet this we do ſay, and that not in any Undervalue to the Body, or Bodily Sufferings of Chriſt, *that the Divine Word, in whom was Life, and whoſe Life was the Light of Men* (who took that Fleſh) *is eminently to be lookt upon, and that to believe and obey the Light of his Life, wherewith he has enlightened us, is both the beſt way to know the Sufferings of his Body, and to receive the Beneſit of them.*

In ſhort, unleſs Chriſt be not God, and unleſs the Light be not Chriſt, *I know no hurt I have done, to aſſert him to be God*, nor any Reaſon our *Adverſary* hath to infer, *therefore I, or any of us, deny him to have taken Fleſh, or that he ſuffered without the Gates of* Jeruſalem; *or that he is not as well Chriſt without us as within us.*

Again I do affirm that by the ſame Reaſon the bodily Sufferings of the *Word*, whoſe *Life* was the *Light*

Light of Men, are frequently attributed to the *Word* it ſelf, as if the *Word* had immediately ſuſtained them, and not the *Body*, the *Light* which ſhineth in the Conſciences of Mankind, which is the very *Life* of the *Word*, or *Word* it ſelf, is not unconcern'd in the bodily Sufferings, but both gives to believe them aright, and to receive Benefit by them, and that as the Sufferings of his own Body, by and through which his Glory, Grace and Truth, did ſhine forth, in the World: which are now revealed afreſh in the Hearts of all who believe in him. Let our *Adverſaries* deal ſo fairly with us, as to diſtinguiſh between *Chriſt*, and the Body of Chriſt, *as before* Abraham *the Rock in the Wilderneſs*, and the Appearance of Chriſt in the Fleſh, and not infer from our denying that the whole Chriſt could die; *that Chriſt*, that is, *the Body of Chriſt ſuffered or died not*; And when we ſay, he who took Fleſh has appeared to, and in our Hearts, *that we exclude and deny his then Viſible and Bodily Appearance, or that he is not now as well without us, as within us*; and we ſhall never doubt of a good Iſſue. But truly after the rate we have been uſed by him, the moſt Scriptural Aſſertions can never eſcape a being accounted Falſe and Unwarrantable. For becauſe we are with godly Fear Jealous, leaſt the whole Chriſt ſhould be thought to have been then crucified, when his Body was, which ſtrikes at the Life of the Immortal and Divine Being, we are repreſented by this Perverter of our right Meaning, *as Denyers of that Body, whileſt he himſelf acknowledgeth that the meer Manhood was not the Chriſt, but the Word made Fleſh, Emmanuel.* Pag. 44. Dialogue.

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2. Because we assert that true Light, with which every Man is enlightened, to be in it self the Christ of God, and Saviour of the World; *he infers that we deny the Outward Sufferings of Christ in his Bodily Appearance*, and in short, *that we deny the True Christ, because he dyed and rose again, &c.* which the Light never did, never considering that if he makes what dyed & rose again the entire Christ & Saviour, he excludes the Divinity or Godhead, *which he confesseth to be Christ in conjunction with the Manhood*, and which the Scriptures call *strictly the Saviour, besides whom there is none*; and which *J. Faldo* himself pag 85. part 2. acknowledges to be such. But if *T. Hicks* does allow, as indeed he doth, *that Christ is God*, as well as *Man*, there is nothing befalls us from his Inference, but what strikes himself equally; for if the *Light*, with which Men are enlightened, be not *Christ*, because it cannot dye, *then Christ cannot be Christ as God, because God cannot dye.* Well! But *T. Hicks* tells us, that Christ as God is also Christ, and that it was Christ's Body only that dyed; Therefore I conclude, *that to own Christ to be that true Light, which enlighteneth all men, or that true Light to be Christ, is no Derogation from Christ or Undervalue to his Bodily Sufferings.*

3. And because that one of us spoak of a Twofold Appearance of Christ in the Soul, first *as a Seed of Light in Man*, and next, as *perfect Day*, or *in a full grown State of Glory*, Therefore sayes he, *a Personal Coming in any respect is denyed by you*, Contin. pag. 45. which Conclusion is so horribly Unjust, that no Impartial Man needs an Answer to it. And let the Partial know, that we have not only confessed to his Personal Appearance, But *T. H.* has so much Faith

for

for us. *Dial. pag.* 45. The Baſeneſs and ſelf-Contradiction of the Man is notorious enough as to this Point.

I ſhall proceed to the next Particular, and that is, *If Chriſt ſignifie Anointed, and Chriſt be God, as* Penn *ſaith, I would query* (ſaith our Adverſary) *whether God himſelf was anointed*? Contin. pag. 47.

But though this might have ſeemd ſomething from a *Socinian* hand, yet from *T. Hicks*, it gives us no Difficulty at all; for ſince he acknowledgeth Chriſt to be as well God as Man, and that Chriſt was not anointed by halfes, but intirely, as the Word χριστὸς Chriſt, from χρίω *to Anoint*, doth imply, I would fain be informed (*Argumentum ad hominem*) Who anointed the Godhead, without which *T. Hicks* affirms again and again, *Chriſt was not Chriſt*, becauſe (ſays he) *Chriſt is God manifeſt in the Fleſh.* Dialog. pag. 44. And ſince he is for Querying, let me ask him, who is underſtood in that Paſſage, *God even thy God hath anointed thee with the Oyle of Gladneſs*, &c? Was that ſaid of Chriſt or no? If not, ſay ſo; If it was, as moſt, or all believe, then, *whether the Divine Nature of Chriſt was unconcern'd in that Anointing*? And who it was that anointed him is evident from the place? If *T. Hicks* will limit God to the manner of his Manifeſtations and Operations reſpecting us, that is, that he is no otherwiſe to, & in himſelf, then what he appeares to us to be; what will he make of that place, *To us a Child is born, to us a Son is given; he ſhall be called Wonderful Counſeller, the mighty God, the everlaſting Father, the Prince of Peace*? &c. Shall God's Condeſcenſions to Man's weak and depraved ſtate by perſonating, and repreſenting things to his capacity, be an Argument that he is no Iſa. 6. 9.

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otherwiſe in himſelf? Are we confuſed becauſe we uſe his Words? or ſhall Man riſe up againſt God's way of uttering forth himſelf ſuitable to the ſhortneſs of his Underſtanding! This kind of *Cavil* might better become a *Carnal Phariſee, or Scoffing Heathen* then a Man pretending to Chriſtianity. Baſe Man that he is, who rewards the Almighty ſo ill for his Merciful Condeſcenſions! But to the Blind all things are dark.

But he thinks that he has caught me irrecoverably: hear his Dialogue. Chr. *Was not Chriſt God's Gift?* Quak. Yea he was ſo. Chr. *To what end?* Quak. His Doctrine, Life, Miracles, Death and Sufferings to God is the Gift and Expreſſion of God's Eternal Love for the Salvation of Men. *Penn's* Sandy Found. Pag. 19. Chr. *Thou haſt affirmed that God is Chriſt: If ſo, Did God die and ſuffer to God?* Cont. p. 48.

To which I anſwer, that *T. Hicks*, as in other places, ſo here is baſely Unjuſt, and if he accounts me his Adverſary or an Oppoſer of his Principles, though I never had to do with him in particular, nor any of that People in general; It behov'd him to be honeſt, and give me my due; Inſtead of which he leaves out ſome Words, and horribly perverts the reſt. For *firſt* I did in that Book acknowledge and confeſs to *Chriſt's Bodily Appearance, and that he was born of the Virgin* Mary *after the Fleſh*, and that largely and plainly p. 36. which he wholy omitts to mention. *Secondly*, I do not remember that I ſo expreſt my ſelf, that God was Chriſt, but whether I did or no, to inſinuate a Denyal of his Manifeſtation in Fleſh is moſt perverſly wicked and ungodly, as well as that it plainly ſhews, notwithnot-

ſtanding his feigned Confeſſion to Chriſt's Divinity, that in truth he owns him not to be God, or he has very ill expreſt himſelf when he ſayes thou affirmeſt *God is Chriſt* (or Chriſt is God) for it implies *he does not*; elſe what means his following words, *did God himſelf dye and ſuffer to God?* he thus queries to ſhew the Abſurdity of believing *God to be Chriſt (or Chriſt to be God)* and tells us that he believes what dyed was the Intire Chriſt. Certainly, he is either *rank Socinian* in the Point (which I mention not in Diſgrace, unleſs it be to that Party that ſo impious a Perſon is of it) or he has not well given us his Mind. But this proves what elſewhere I obſerve of him, that from our Aſſerting *Chriſt to be God, or God Chriſt*, *Tho. Hicks* is ignorant or malitious enough to infer, that *we deny that ever he took Fleſh*; whence he would faſten ſuch like Abſurdities upon us, *you ſay Chriſt dyed, Chriſt you ſay is God, did then God dye?* &c.

But if he has repreſented us to deny the Bodily Appearance, why did he not alſo make us to *deny his Death and Sufferings too*, and then there had been no room for that prepoſterous Concluſion; But to inſinuate a Belief of our Denyal of Chriſts's coming in the Fleſh, and not of his Death, that he might bring us upon this Pinch of Contradiction, to wit, *that God dyed, and not the Body in which he was manifeſted*, is ſuch an invented piece of Diſhoneſty as deſerves nothing elſe then the Abhorrence of all Impartial Perſons; In ſhort, we ſay, *that God manifeſted in Fleſh was the true Chriſt that then appeared, that the Fleſh, and not God dyed, and that the whole of the Appearance, whether in Life or Death, was for Man's*

Salvation. And if *Tho. Hicks* is not herewith contented, we cannot help it, but hope others are not ſo Unreaſonable.

But he proceeds thus; *Give me leave to aſk you,* directing himſelf to his foreſaid *Quaker,* *Whether one great End wherefore Chriſt was given and came into the World was not to ſeek and to Save ſuch that were loſt.* Quak. Yea, he came to ſeek and ſave the loſt.

Contin. P. 49.

Chriſt. *But who, or what is this that was loſt.*

He wickedly and with an Aggravation, like the Enmity of his Spirit, thus makes *G. Keith* to anſwer, "That which is loſt is ſtill in Man, *That,* Chriſt "came to ſeek and ſave, and all his Miniſters preach-"ed People to this, *the loſt in Man, a loſt God, a* "*loſt Chriſt,* &c. To which ſayes *T. H. Bluſh O Heavens, and be Aſtoniſhed O Earth! Was ever ſuch a thing as this heard of before,* that Jeſus Chriſt *came to ſeek and ſave a loſt God, a loſt Chriſt?* &c. *Was ever God and Chriſt in a Loſt Condition?* But the Heavens may Bluſh, and the Earth be Aſtoniſhed indeed at ſuch ſordid and baſe Dealing. *G. Keith* means, *that Chriſt came to ſeek and to ſave, by turning People to enquire after a loſt God and a loſt Chriſt, the Groat within, the Pearl in the Field,* &c. that is, to God's Light in them, by which God and Chriſt are revealed to the Soul; *For whatever may be known of God is manifeſt within,* which they Rebelling againſt, had loſt the Knowledge of the only true God, and Jeſus Chriſt: And this unrighteous Perſon turns it that *G. Keith* meant, that Chriſt came to ſeek and to ſave *a loſt God, and loſt Chriſt*; What Sence can there be in ſo horrible a Perverſion, as well

Rom. 1.

well as that there is no colour for it, who endeavours to inſinuate that Chriſt *came to ſave God and Chriſt*, not the *Soul* by turning it to *ſeek after God and Chriſt*; and to repreſent *God and Chriſt's Condition Loſt and Perilous*, inſtead of theirs, who had or have loſt God and Chriſt? In ſhort, Loſt as taken by *T. H.* is meant of *Man's loſt Condition*, and as there uſed by *G. Keith*, is underſtood of God and Chriſt, *whom Man had and hath loſt the Knowledge of, and Fellowſhip with.* But ſuch ſiniſter Practices ſavour of the height of Diſhoneſty; The Inventer of BAXTER BAPTIZED IN BLOOD BY ANABAPTISTS is nothing to this horrible kind of Perverſion; And I doubt not, but *T. Hick's* Recompence will be more terrible from the hand of a Juſt God, irritated by ſuch Irreligious Proceedings. However, I will return upon *T. Hicks* what more concerns him then he is aware of: If Chriſt came to ſeek and to Save that which was Loſt, *then becauſe the whole World was loſt, he came to ſeek and to ſave the whole World*; And if ſo, *then Reprobates becauſe Loſt, or elſe there can be no ſuch thing, as Eternal Reprobation*, or Men from Eternity unalterably decreed to Eternal Deſtruction; How much more this confounds his own partial Opinion of *Predeſtination* then any thing he has ſaid can the *Quakers* Principles, let the Sober minded judge.

CHAP. VII.

Of the Seed, *and Redemption of the Seed.*

HIs next Stumble, and groſs Perverſion of our Words, is concerning the *Seed,* from a paſſage or two taken out of the Books of *J. N.* and *G. F. That the Seed is Chriſt, that the Seed wants Redemption, as being laden by Sinners as a Cart with Sheaves,* &c. He thus argues; *If then Redemption be of the Seed, and this Seed be Chriſt, either there muſt be more Chriſts then one, or elſe Chriſt came to redeem himſelf.* Again, *Chriſt-without you eſteem to be but a Creature; but the Seed-within you ſay is God. Tell me ſeriouſly whether a Creature can redeem the Creator. Can you pretend to be guided by an Infallible Spirit, and yet be guilty of ſuch gibberiſh and folly as this?*

Dialog. pag. 47. 48.

To which, before I make my Anſwer, I think fit to inſert that which he gives in the Name of the *Quakers.*

Here thou ſheweſt thy dark Mind, and that thou art ſtill in thy Imagination, underſtanding neither the Redemption nor the Seed; which however feign'd by himſelf againſt himſelf, is ſo great a Truth, that there is ſcarcely one Paſſage in his Dialogue more allowable.

But to his Argument and Queſtion. We do aſſert the Redemption of the Seed for the Light and Life which has been as ſown in the Heart of Mankind, has

has been *loaded with* Sin, *preſſed down with Iniquity, grieved and almoſt quenched through Diſobedience*, which words are not *properly*, but *metaphorically* to be taken, as uſed by the holy *Pen-Men*, whereby to make things the more plain and eaſie to common capacities. It is ſaid in Scripture, *Out of* Egypt *have I called my Son*, a Place of *Bondage and grievous Weights, Burdens and Oppreſſions*, from all which the Seed was to be redeemed; and Chriſt came, or God was manifeſted in the Fleſh, *that the Seed of Light, Truth and Righteouſneſs might break through and ariſe over all Corruption, by which it had been grieved and preſſed down.* And it is no Contradiction to ſay, *That God did rid himſelf of the Enemies that oppreſt his own Righteous Life, or that he brought Salvation to himſelf*; for the Scriptures frequently ſpeak on that wiſe, eſpecially in thoſe two notable Paſſages of *Iſaiah*, *And he ſaw that there was no Man, and wondered that there was no Interceſſor, therefore his Arm brought Salvation to him, and this Righteouſneſs it ſuſtained him.* *Iſa.* 59. 16. Again, *The Year of my Redeemed is come; and I looked, and there was none to help; and I wondred that there was none to uphold; therefore Mine own Arm brought Salvation unto Me, and My Fury it upheld me.* *Iſa.* 63. 4, 4. Whence it is no wayes abſurd that we affirm, that the End of God's Manifeſting himſelf in the Fleſh was for the Redemption or Deliverance of his Holy Life that was in Man but as a ſmall Seed, even the ſmalleſt of Seeds, that had been long vexed, grieved, bruiſed and preſſed down by Sin and Iniquity; For the End of that Appearance was, that Sin might be deſtroyed, *and that Chriſt, who had been as a Lamb ſlain from the Founda-*

tion of the World, might be exalted in the Hearts of Men and Women, *and his, and their Foes, made his and their Footstool*: For the Work is Inward, we do aver in the Name of the Lord; *for where the Devil hath Reigned and had Dominion* to wit, in Man, *there he must be defeated, and subdued*; and Christ alone, by whom that is brought to pass, ought and must have the Power and the Kingdom forever. And if this be the *Folly* and *Gibberish* the *Quakers* must be charged with from this *Anabaptist Preacher*, we are content to use it, as well as patient to bear his insolent Scoff; only let all take notice, that we understand not by the Seed's Redemption, its being redeemed from *the Pollution*, but *the Weight* of Sin and Iniquity; for it was and is pure forever.

Now as to our Calling *Christ without a Creature*, I must tell him, 'tis not our Language; but if he means by it the Body born of the *Virgin*, I suppose *T. Hicks* is far from believing that to be the *Creator*, though his manner of speaking shews a dislike of us, that we don't, because he sayes that we esteem *the Christ without, or the Outward and Visible Part of Christ but a Creature*, as if he believed it to be the *Creator*. However manifest it is he believes, *that the Redemption wrought*, is not by that God, who in those foregoing Passages speaks so expressly to that purpose, and who in time manifested himself in the Flesh, *but the Flesh only*, by and through which he was so manifested.

CHAP.

CHAP. VIII.

Of the Soul *of Man.*

HIs next Abuſe of us that I ſhall take notice of, is this, "That *G. Fox* and others hold the "Soul to be a part of God, of God's Be- "ing, and that it is without Beginning; *All which* (ſayes he) *is as much as to ſay, the Soul is God.* SO THAT GOD SETS UP A LIGHT IN HIMSELF, WHICH HE HIMSELF IS TO OBEY, AND IN SO DOING GOD SHALL BE SAVED. *Dialog.* p. 1.

Behold your *Anabaptiſt Preacher! A Man of Truth, Tender Conſcience, of the firſt Form of* Chriſtians, *a Contender for the Faith once delivered to the Saints,* and what elſe he falſly pretends, and in vain would have us think him to be. *What ſo Baſe? What ſo Irreligious as this Perverſion? Men nor Devils could never ſtudy more our Wrong, then this pretended* Chriſtian *has done.* If this be his *Chriſtianity, The God of* Abraham, Iſaac *and* Jacob *preſerve my Soul from ever coming within the Borders of ſuch Religion*; but *Chriſtianity* is abſurd by ſuch Traducers, and God's Spirit is grieved by ſuch Injuſtice. I would not uſe the worſt of Men, no not Devils themſelves, at that unequal Rate he deals with us, who both miſ-cites his Words, and abuſes the true Meaning of what is truly cited. *G. Fox* ſayes thus,

God breathed into Man the Breath of Life, and he became a Living Soul, and is not this of God, of his Being? &c. and is not this that comes out from God, part of God, & from God? Where nothing can well be clearer than that *G. F* intends that *Divine Life, Power* and *Virtue* by which *Adam* in Soul & Body came to live to God. Can *T.H.* say after all this, that he cited *G. F.* right, and ask the *Quaker* in his *Dialogue*, Dareſt thou ſay I have not quoted him truly? Hardened Man!

Breathed that is *Inſpired*: *Breathed* being the *Engliſh* Word, *Inſpired* borrowed from the *Latine Inſpirare*; the *Greek* has it ἐνεφύσησεν, as *Joh.* 20.22 hath *breathed into, enlivened, inſpired, quickened*; the *Hebrew* וַיִּפַּח and he breathed or blowed: on which *R. Nachmanni* and the Author *Hiſkuni* in *P. Fagius*'s Comment on the Place, ſpeak thus, *That God inſpired Man with ſomething of his own Subſtance; that he contributed ſomething to him, and beſtowed ſomething of his own Divinity upon him, and that God did inſpire Man with the Holy Ghoſt*; and that נשמה *is a proper Word for it.* Which is as much as can be collected or juſtly concluded from what *G. Fox* hath ſaid concerning Man. But this Ungodly Perſon would infer from our Aſſerting that the *Breath* God breathed into *Adam*'s Soul, whereby it lived to God, was of God's own Divine Life, *that the Soul of Man, as a meer Creature, created Capacity, is of God's own Being and Subſtance*; and when he has done, with a *Taunt* becoming none but a *Prophane Perſon*, tells us, *that then God ſets up a Light in himſelf, which being obeyed by him, he comes to be ſaved*; as if the Soul needed either a Light or Saviour, in caſe it were God; or, that God could obey any thing, or needed Salvation. *O monſtrous Blaſphemy*

againſt

against God, and horrid Injustice to us! For as God can obey none, nor need Salvation, neither in sense can we be thought so to believe of the Soul, as by him represented; since our pleading for a Saving Light, the necessity of Obedience to it, the Eternal Reward of Life or Death, Happiness or Misery, as it is conformed to, or rebelled against, prove our Faith in that Matter to be quite another thing. If this be your *Champion*, I dare warrant his own Baseness shall be his own Overthrow; we need no more against him, then his own Ignorance, Malice, Lyes, Forgeries and Slanders to his utter Confutation in the Minds of all Impartial Persons.

Read *G. Fox's Gr. Myst.* p. 91.

CHAP. IX.

Of Justification, *and something of* Satisfaction.

THe Doctrine of *Justification* is the next Particular that I am to take notice of. He begins with the *Quaker* thus, *Pray what is your Opinion of Justification by that Righteousness of Christ which He in his own Person fulfilled for us* WHOLELY WITHOUT US. *Quak.* "Justification by the Righteousness which Christ "fulfills for us in his own Person WHOLELY "WITHOUT US, we boldly affirm it to be a "Doctrine of Devils, and an Arm of the Sea of "Corruption, which doth now deluge the World, "*Will. Penn* Apol. p. 148.

Contin. P. 50.

This

This *Apology* cited was written against a Malicious *Priest* in *Ireland*, who in a Book by him published not long afore, laid it down as Unscriptural, and a very heinous Thing in us to deny *Justification* (without any Distinction expreſt) *by the Righteouſneſs which Chriſt wrought in his own Perſon* WHOLELY WITHOUT * US. To whom I made the Anſwer given by *T. Hicks*; And if therein I have croſt the expreſs Teſtimony of the Scriptures, let any ſhew me; But if I have only thwarted a moſt Sin-pleaſing (and therefore Dangerous) Notion; let ſuch as hold it look to that: He has not offered me one plain Scripture, nor the Shadow of a Reaſon, why this Paſſage ought to be reputed unſound or condemnable. If any Living will produce me but one Paſſage out of Scripture, that tells of a Juſtification by ſuch a Righteouſneſs as is WHOLELY WITHOUT US, I ſhall fall under its Authority; but if we only deny *Men's corrupt Conceits and Sin-pleaſing Gloſſes.* and they offer us nothing to our Confutation, or better Information, we ſhall not think bare Quotations of our Books to be ſufficient Anſwers. But to the end all may underſtand the Reaſon of my ſo Anſwering that *Prieſt*, take thoſe ſhort Reaſons then rendered, with any one of

* *If wholely without us, then none of it within us.*

It was ſuch a Juſtification, as reſpected being made juſt by the Deſtruction of Sin inherent by the Spirit & Power of Chriſt Jeſus, and not being accounted juſt from the Guilt, and former Sins freely Remitted in his Blood, as an Offering for Sin once for all to every one that truly repents.

of which I am to ſuppoſe *T. Hicks* deſired not to meddle.

"*Firſt*, No Man can be Juſtified without Faith "(ſayes *Jenner.*) No Man hath Faith "without Works (any more then a Body "can live without a Spirit) ſayes *James.* *Apolog.* p. 148.

"*Therefore the Works of Righteouſneſs, by the Spirit* "*of Jeſus Chriſt, are neceſſary to Juſtification.*

"*Second*, If Men may be juſtified, whilſt Impure; "then God quits the Guilty, contrary to the Scrip- "ture; which cannot be, I mean while in a Rebelli- "ous State.

"*Third*, Death came by Actual Sin, not Imputa- "tive, in his ſenſe; therefore Juſtification unto Life "comes by actual Righteouſneſs, & not Imputative.

"*Fourth*, This ſpeaketh Peace to the Wicked, "whilſt Wicked; but there is no Peace to the Wick- "ed, ſaith my God.

"*Fifth*, Men are Dead and Alive at the ſame "time, ſaith this Doctrine, for they may be dead "in Sin, *and yet alive in another's Righteouſneſs*, not "Inherent; and conſequently, Men may be damned "actually, *and ſaved imputatively.*

"*Sixth*, But ſince Men are to reap what they ſow; "and that every one ſhall be rewarded according "to his Works; *and that none are Juſtified but* "*the Children of God*; *and that none are Children*

"*but*

" *but who are led by the Spirit of God*; *and that none are*
Gal. 6. " *so led, but those that bring forth Fruits*
Rev. 22. " *thereof, which is Holiness*; 'Tis not the
Rom. 8. " Oyle in anothers Lamp, but in our own
" only, which will serve our turns; I
" mean, the Rejoycing must be in our selves, and
" not in another: yet to Christ's holy Power alone
" do we ascribe it, who works all our Works in us.
All which was not only not answered, but not cited by him.

He brings me in again thus; *Justification is not*
P. 51. *from the Imputation of another's Righteousness*;
Contin. *but from the actual Performing and Keeping God's*
Righteous Statutes, Sand. Found. p. 25. To which, after this base and disingenuous Citation, he returns me this only Answer; *Is it not written*, Rom. 5. 19. *By the Obedience of one many are made Righteous?* But before I explain the Truth of that Scripture, be pleased to hear my Argument, as it is laid down in my Book, and then give thy Judgment, *Reader*, upon the Man.

" *The Son shall not bear the Iniquity of his Father*;
" *The Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him.*
Ezek. 18. 20, 26, 27, 28. " *When a Righteous Man turneth away from*
" *his Righteousness, for his Iniquity that he has*
" *done shall he dye*; Again, *When the Wick-*
" *ed Man turneth away from his Wicked-*
" *ness, and doth that which is Lawful and*
" *Right, he shall save his Soul alive*; *yet saith the House*
" *of* Israel, *The Wayes of the Lord are not Equal. Are*
" *not my Wayes Equal?* If this was once Equal, its
" so

"so still; for God is Unchangeable; And there-
"fore I shall draw this Argument, That the
"Condemnation or Justification of Persons is
"not from the Imputation of ano-
"ther's * *Righteousness*; but the a-
"ctual Performance, or not keeping
"of Gods righteous Statutes or Com-
"mandments; otherwise God should
"forget to be Equal: Therefore
"how wickedly Unequal are those,
"who not from Scripture Evidences,
"but their dark Conjectures, & In-
"terpretations of obscure Passages,
"*would frame a Doctrine, so manifestly*
"*inconsistent with God's most pure and*
"*equal Nature*; making him to con-
"demn the Righteous to Death; and
"justifie the Wicked to Life, from
"the Imputation of another's Righteousness.—A
"most Unequal Way indeed.

* *As wholely without us.*

It is to be understood of a Righteousness Wrought by Christ's Power within, when I speak of being justified; that is, made just by it.

Where observe that the Answer he makes me give in his *Dialogue*, is delivered by me with an *If it be so*, fetcht expresly from the Text it self: so that the Scripture, and not *W. Penn* is most struck at by him. However it be, he has offered us no Opposition yet, but that Passage out of the *Romans*, which will not be found inconsistent with *Ezekiel*'s Testimony, on which my Argument was grounded.

The whole Verse was thus, *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous*; which if the whole Chapter be well Rom. 5. 19.

consi-

considered,, is no more then this; that as *Adam*, representative of Mankind (from whence he had that Name) was he by whom Sin entred into the whole World; So *Christ* was *He*, by whose comeing, and Obedience Righteousness had an entrance to the Justification of many. In short, the Work Christ had to do was two-fold. 1. *To remit, forgive, or justify from the Imputation of Sin past, all such as truely repented, believed and obeyed him.* And 2ly, *by his Power and Spirit operating in the Hearts of such to destroy and remove the very Ground and Nature of Sin, whereby to make an End of Sin, and finish Transgression present and to come*; that is, the *first* removes the *Guilt*, the *second* the very *Cause* of *It*. Now I grant that *his Obedience unto Death* was in order to make Men Righteous, because it was in the Nature of a *Sacrifice* by which God testified unto the World his Desire of Reconciliation through the Remission of the Sins that are past, which was held forth, and came, and was confirmed by that Obedience, even to the Death of the Cross; In which Sence the *Just sufferd for the Unjust: and whilst we were Sinners Christ dyed*; He was made Sin, that is, *to take away Sin for us (an Hebraism)* *and he justifieth the Ungodly*, that is, *remitteth the Ungodly upon Repentance*, and *bore our Iniquities*, or bore away our Iniquities, that is, *by this Offering for Sin, was Remission for Sins past declared and confirmed unto all, as an Universal Propitiation*; *For God was in all these Sufferings shewing forth his Love and reconciling the World unto himself, not imputing their Trespasses unto them.* But still Repentance was that which brought

Rom. 2. 3,4,5. *Chap.*

2. Cor. 5. 19.

home

home the general Pardon promulgated, in and by that holy Offering up of his Body once for all unto every particular Soul. Thus by the Obedience of that one Man, even to the Death of the Croſs, many come to be made *Righteous*, that is, juſtified from many Offences, ſee Rom. 5.6,7,9,10,11,12,13, 14,15,16,17. But if this *firſt part of Juſtification, which is Remiſſion of Sin*, be not obtainable by any, however general it be in Chriſt, *without Repentance from dead Works*, which implyes *Faith, Contrition and Amendment of Life*; How miſerably is *T. Hicks* out, who brings this very Scripture we are upon, to prove that we are compleatly juſtified (*which takes in both Forgiveneſs of Sin paſt, and a being Inwardly made juſt through the caſting out of Sin by the juſt and holy Power and Spirit of God operating in the Heart and Conſcience*) *by Chriſt's Righteouſneſs* WHOLELY, WITHOUT US.

I grant it that Forgiveneſs of Sin is God's free Love, meer Grace and rich Mercy, declared in and by Chriſt Jeſus to the World, and that this Grace abounded unto all; *for He was a Propitiation, not only for the Sins of thoſe that believe, but of the Whole World*; yet the whole Benefit thereof ſhould never redound unto any, whilſt alienated from God by wicked Works.

Peter preached another Doctrine: For though *Chriſt dyed for the Ungodly*, yet they were not thereby Juſtified, that is, pardon'd for Sin paſt, while Unrepentant. *Peter* ſayes, *Repent, and then they ſhould receive Remiſſion of Sins.* Act 3. 38. Now I would fain know how this Repentance is wrought, by which, as a Condition, any come to have

have an Intereſt in that great Pardon held out to the whole World; *Is the Spirit of Chriſt unconcern'd in it? Can we think one Good Thought of our ſelves? Are we not altogether degenerated Plants of a Strange Vine? by Nature Children of Wrath?* &c. Is not this frequently confeſt by the *Profeſſors* of Religion in our times, and the moſt affected piece of their Righteouſneſs too? Well then! *If we cannot repent of our ſelves, and that Repentance is a Condition, & that it is in the Soul, and that it cannot be there without the Spirit of Chriſt work it*, tell me plainly *if ſomething is not to be done within*, and therefore of the Nature of Inward Righteouſneſs, before any Benefit be procured, deriv'd or receiv'd from Chriſt's Death and Sufferings to any particular Perſon. This is cloſe to our Point; for therefore is it that we affirm, that ſuch as go on to tranſgreſs againſt the Law of the Spirit of Life, and ſo diſobey the Light, and grieve the Holy Spirit by wicked Works, are not in that State Juſtified; I mean now, that they are not ſo much as forgiven, and leaſt of all, that they ſhould be look'd upon as compleatly juſtified, that is, by Qualification and Participation of the Divine Nature, truly and inwardly made Juſt; ſince it would be to ſay, *that by the Obedience of one, many ſhall be made Righteous, who notwithſtanding remain Diſobedient and Rebellious to God's Grace which has appeared unto them.* We do ſay again, that ſuch a Doctrine, *ſo ſpeaking Peace to a State of Sin and Death, and ſhutting out an Inward Work many wayes neceſſary to the Forgiveneſs of Sin paſt, or dayly Acceptante with God*, IS NO LESS THEN THE DOCTRINE OF DEVILS, and the worſt they have to propagate, to the Diſhonour of God, and the Eternal

State

State of People Souls. In short, here lyes the gross Mistake of our *Adversaries:* They make the Sufferings of Christ which peculiarly relate to the first part of Justification, *Remission of Sins past*, to be that which has answered, not only for Sins past, but present and to come, so as to acquit them from all Inward Work as necessary to Justification compleatly taken, contrary to expres Scripture. *Rom.* 5. 25. and the great End of Christ's Spiritual Manifestation in his People. There might be much more said in this matter, but because he thinks, I have not made a little for him in my Book *truly* entituled *The Sandy Foundation Shaken*, and that I am to be short, I shall proceed to dispatch what remaines, as God shall enable me.

To that Answer he gave out of the *Romans* (by the Obedience of one, &c.) already with other Scriptures explained and vindicated from his Abuse of them, he makes me thus to answer him.

" Quak. *It is a great Abomination to say, God shall* " *condemn and punish his Innocent Son*, that he having " satisfied for our sins, we might be justified by the " Imputation of his perfect Righteousnes. O why " should this horrible thing be contended for by " Christians? *Penn.* ibid. p. 25. 30.

To which he returns. Chr. *How now Mr.* Penn, *Is this the Doctrine of Christ's Sufferings for Sinners, to make Satisfaction to Divine Justice an horrible thing, and an Abomination to you? Do you consider what you say?* And thus brings me in answering him. " *Qu.* This I do say, that the Consequences of such a Doctrine are both Irreligious & Irrational. *Penn.* ibid. P. 16. Now that he has dealt Blasphemously with God, and Injuri-

ously with me, as well as that he has given me no account of his thoughts upon the Errour he makes me guilty of, in case I held it, besides that impertinent Question, plainly appears.

First he has dealt *Blasphemously* with God in calling Christ's Suffering, *God's condemning and punishing his Innocent Son*, &c. which his Censure of my so Phrasing their Opinion, manifestly implyes. Now I appeal to all Impartial People, which of us two is most to be blamed, I that confess to Christ's Sufferings as the Effect of Gods's Love; thereby not to satisfie himself, as a Revenger, or as he could not forgive (for none of that is in the Verse at all) which yet is in their *Sordid Opinion*; but as a God full of Mercy, Forgiveness and Pardon to all true Penitents, *to declare to the World his free Remission of Sins, and that he would not impute their Iniquities unto them, if they would repent, believe & obey*; or *T. Hicks*, who holds that God condemn'd and punish'd his Innocent Son for *other Folkes Sins, that he might be satisfied; for pardon he neither could, nor would*: And which is most absurd; Christ being this same God, he at once makes him the Party satisfying, & the Party satisfied, which is absurd and impossible; besides 'tis such a Satisfaction as hath paid all Debts, past present & to come, whereby all Inward Righteousness, though of Christ's Working, is not necessary to Justification in any Kind.

Secondly, He has dealt *Injuriously* with me, and that in two Respects, 1. In not stating the Doctrine truly, which I opposed, and my Words at length, that they might speak for themselves (But in that case, perhaps he thought he should have been oblieged to answer them, a thing he every where seems

seems afraid of, his Trade is Cavilling,) And 2ly, In that he brings this Passage which opposed such a *Satisfaction*, as is said to have paid for Sins past, present, and to come, to answer a Scripture which concerns Justification, and that part of it too, *which relates to Remission of Sins*; Insinuating, that I make *Men's own Works sufficient to Justification* in the first sense, I mean, *Remission*, & in the second sense, I mean *daily Acceptance upon being made just*; and lastly, that I overturn all the *Righteousness*, *Death* and *Sufferings* of Christ; whilst in Truth and Sincerity of Soul, 1. by Justification, not by another's Righteousness WHOLELY WITHOUT, I only meant, *That it was Christ's Righteousness wrought in us, and not our own, which made Inwardly just, and which gave daily Acceptance*, and brought into the heavenly Fellowship with the Father and with the Son; the Justification then intended by me. 2ly, Since God has made his Truth known to me, I have ever understood Christ's being offered up to signifie, *the carrying away of Sin, the bearing away of Iniquity, that by which God declared Remission and Forgiveness of Sins past to all that repented.* And this Justification, called *Rom.* 4. ver. 5,6,7,8. *God's not Imputing Sin*, I have ever owned to be the Free Unmerited Love of God to the World; And was not that Justification by me spoken of in the Passage cited? 3ly, That which I opposed was so rigid a Satisfaction, *as made it absolutely unavoidable or necessary in God to require a Satisfaction*, thereby robbing him of the Power of his free Mercy and Loving-kindness to remit and pass by, and that Christ did not answer or pay, by the Act of his Suffering, for Sins past, present and to

come; but as he declared Remiſſion by his Blood for the Sins paſt of the whole World, the beginning of his Work; ſo that he doth by his *Power and Spirit, ſubdue, deſtroy and caſt out Sin out of the Hearts of all who believe in him, whereby their Conſciences come to be made pure, they ſanctified throughout in Body, Soul and Spirit*, which neceſſitates to Good Life, and ſpeaks no Peace to the Wicked in their Wickedneſs, nor yet to the ſloathful, formal and carnal Profeſſor of Religion. Therefore ſuch rage, and imagine a vain thing againſt us.

That the Conſequences of the common Notion of both Satisfaction and Juſtification are *Irreligious* and *Irrational*, though what has been ſaid might ſuffice with Sober and Impartial Readers; yet I may anon have further Occaſion to prove it. In the mean time, He tells the World, that *William Penn*, in Anſwer to this Queſtion, *How did Chriſt fulfil the Law for Sinners?* ſays, That Chriſt fulfilled the Law ONLY *as our Pattern or Example*, S. F. p. 26. In which he has done exactly like himſelf; For if he can find the Word ONLY there, or ſuch an Anſwer to ſuch a Queſtion, or the Matter ſtrictly contained in that Queſtion, he has not wronged me; but ſure I am there is no ſuch Queſtion, and as ſure, that the Fulfilling of the *Law*, was not the Subject treated on, and very certain, that the Word *Only* was not there; therefore a Forger. That which I ſaid, with the Scripture on which it was grounded, follows: *If ye keep my Commandments ye ſhall abide in my Love, even as I have kept my Father's Commandments and abide in his Love.*

Contin. P. 52.

Sand. Found. Shaken, p. 26.

"From

"[From whence this Argument doth naturally a-"riſe; If none are truly Juſtified that abide not in "Chriſt's Love, and that none abide in his Love "that keep not his Commandments; then conſe-"quently *none are juſtified but ſuch as keep his Com-"mandments.* Beſides here is the moſt palpable Op-"poſition to an Imputative Righteouſneſs that may "be; For Chriſt is ſo far from telling them of ſuch "a Way of being Juſtified, as that he info meth "them, the Reaſon why he abode in his Father's "Love, *was his Obedience*; and is ſo far from telling "them of their being Juſtified, whilſt not abiding "in his Love, *by Virtue of his Obedience imputed unto "them, that unleſs they keep his Commands, and obey "for themſelves,* they ſhall be ſo remote from an Ac-"ceptance, as wholely to be caſt out; *in all which "Chriſt is but our Example.*] Now that this concerned not the *Whole Law* Chriſt came to fulfil; *The whole* * *Law he fulfilled, the place of Scripture quoted, the Nature and Matter of the Argument clearly proves.* Next, If Chriſt had been other then our Example in that caſe, then he ſhould have fulfilled his own Commandments in our ſtead, who from Obeying his Father's, taught us, our Duty was to obey His. And ſuppoſing that he could have kept his own Commandments, and obey'd himſelf for us, or in our ſtead, it would have followed, (1.) That we needed not to have kept them, unleſs they were to be obſerved twice over. And that (2ly,) in not keeping

* *He was Our Example in Holineſs, though not in his Ending Types & Shadows.*

ping of them, we had been notwithſtanding juſtified from his alone Fulfilling of them; unleſs his Anſwering them had been Inſufficient. The firſt of which, if I underſtand any thing, *opens a Door to all Licentiouſneſs* (however Upright ſome may be in their Intentions to the contrary) And the laſt ſtrikes dead their own Opinion *of the Sufficiency of Chriſt's Perſonal Obedience, to perform all needful on our Account*; From hence he undertakes to charge me with the *Merit of Works*. My words at length are theſe; which he thought good to conceal.

Contin. p. 52.

"Was not *Abraham* juſtified by Works when he "offered *Iſaac*? and by Works was "Faith made perfect; and the Scrip- "ture was fulfilled, which ſaith, "Abraham *believed God, and it was imputed to him "for Righteouſneſs*. By which we muſt not con- "ceive, as do the dark *Imputarians* of this Age, that "Abraham's *Offering Perſonally was not a Juſtifying "Righteouſneſs*, but that God was pleaſed to ac- "count it ſo; ſince God never accounts a thing "that which it is not; nor was there any Imputa- "tion of another's Righteouſneſs to *Abraham*; but "on the contrary, his Perſonal "Obedience was the * *Ground* of "that juſt Imputation; & there- "fore that any ſhould be juſtified "from the Imputation of ano- "ther's Righteouſneſs, not inhe- "rent, or actually poſſeſſed by "them, is both Ridiculous and Dangerous. —*Ridi-culous,*

Sand. Found. Shaken, p 30.

* *God's Love is not excluded, nor his Power that ſo worked in* Abraham's *Heart.*

"*culous*, since it is to say, *A Man is Rich to the value* "*of a Thousand Pounds, whilst he is not really or perso-* "*nally worth a Groat*, from the Imputation of ano- "ther, who has it all in his Possession: *Dangerous*, "*because it begets a confident Perswasion in many People* "*of their being Justified, whilst in Captivity to those* "*Lusts, whose Reward is Condemnation*; whence came "that usual Saying amongst *many Professors of Religi-* "*on, That God looks not on them as they* "*are in* * *Themselves, but as they are* "*in Christ*; not considering, that "none can be in Christ, *who are not* "*New Creatures*, which those cannot "be reputed, who have not disro- "bed themselves of their old Garments, but are "still immantled with the Corruptions of the Old "Man.

* *That is, within them as to Qualification.*

In all which I see nothing Unsober or Unsound. But he thinks he has caught me fast in my *Caveat against Popery*, where in distinguishing betwixt *Grace* and *Merit*, I say, *Grace is a Free Gift requiring nothing*; and *now ask*, sayes he, *was not* Abraham *justified by Works? and that Good Works may be said to procure, deserve or obtain*, Apol. 198. *Is this writ like an Infallible Dictator?* Thus far *T. H.* *Ibid.* p. 52, 53.

There is an old Proverb, *That some love the Treason, but hate the Traitor.* No Man that writes, rants it more imperiously then *Tho. Hicks.* It is hard to say, whether his Dishonesty or his Impudence be the greater. I think, I never used *Tho. Hicks* so ill, or any of his Way, as to deserve so many *Scoffing Taunts, Base Detractions*, and *Down-right Scurrilities* from his

hand; But let that paſs. To the Point. Hear what I have ſaid in the *Caveat.* p.12.

"*Grace* and *Merit*, as ſtated by *Calviniſts* and *Papiſts*, are taken for *Faith without Works*; and *Works* "*without Faith*; like the two *Poles*. Doctrines the "moſt oppoſite; Now *Rewardableneſs* is neither, "but ſomething in the middle, and indeed the moſt "true; for *Grace* is a Free Gift, requiring no-"thing: *Merit* is a Work proportionable to the "Wages: *Rewardableneſs*, is a Work without which "God will not beſtow his Favour, and yet not the "Meritorious Cauſe; for that there is no Proporti-"on betwixt the *Work* that is *finite*, and *temporary*, "and the *Reward* which is *infinite* and *eternal*; in "which ſenſe both the Creature obeyes the Com-"mands of God, *and does not Merit, but Obtain only*; "and God rewards the Creature, and yet ſo, *as that* "*he freely gives too.*

Now what Contradiction is there in all this? I plainly diſtinguiſh the Word *Merit* in the ſtricteſt Acceptation of it, from that which is truly Scriptural, reſpecting us at leaſt. That I did not mention *Merit* in my *Sandy Foundation Shaken*, the Book proves. Is there no Difference between obtaining the Juſtifying Preſence of God by the Fruits of the Spirit in our Heart and Lives, *and ſtrictly meriting his Acceptance of us by Works, and thoſe of our own making too, as what* T. H. *doth wickedly ſuggeſt*? I ſay, "*Abraham* "was juſtified in offering up his Son, becauſe he "had been condemned if he had diſobeyed. But ſayes *T. Hicks*, He was Juſtified before. And why was not his whole Life mention'd to his Juſtification?

Dialog. p.38. Contin. p.53.

tion? But I must tell *T. H.* that as among Men the Will is taken for the Deed, so the Lord finding *Abraham* right in his Heart, that he believed, and would obey; he was as much justified therein, as if he had actually done it. We have cause to believe *T. Hicks* never knew what the Consequence of that working Faith, and offering up an *Isaac* to God is. Nor was it needful to recite the whole of his Life: Measures are frequently taken by some eminent Tryal. If he was accepted in that, Obedience being the Condition, where that was before, he was before accepted no doubt. But sayes he, see the *Caveat*, p. 12. and *Apol.* p. 198. How do they agree? Truly very well: For *Grace is Free, requiring nothing.* How? Nothing at all? By no means. *How then is it free?* Grace is free, *because it was the good Pleasure of God both to give Remission of Sins, and Eternal Life to as many as should Repent, Believe and Obey to the End*, and thereby come to be conformed to the Image of his Son. But may *T. Hicks* say; *Is Repenting nothing? Believing nothing? Obeying nothing?* No, *T. H. not one jot of Merit in all that*; It is the *great Grace* of God, to give us Eternal Life upon so small Conditions. They obtain it; *but that is God's good Pleasure, and no Purchase*, therefore *Grace still*; All that is our Duty; *the Reward is Free*; God giveth it, but chuses a Way by which to do it. If *T. H.* will understand Grace, as my *Caveat* condemns it, I cannot help that; sure I am, I never writ such Doctrine as my Faith, and therefore no Contradiction to my self, whatever it may be to him. But sayes he, *Your* Apology *speaks that good Works may be said to procure, deserve, or obtain, &c.*

My

My *Apology* as my ſelf, and other Books, are not *Apology enough* for me and my Friends againſt ſuch Envious Perverters as *T. H.* though I doubt not but they may be effectually ſuch with more moderate Perſons; thus it ſpeaks,

"The Word *Merit*, ſo much ſnarled at, allows "a two-fold Signification: the *Firſt*, a Proportion or Equality betwixt the Work and Wages, "which is the ſtricteſt ſenſe, and that which he "*(S. Fiſher)* leaſt of all intended; The *Second*, "ſomething that may be ſaid to procure, AND "IN SOME SENSE to deſerve or obtain, "and ſo good Works do; *ſince without them there is "no Acceptance with God, nor Title to Eternal Life.*

Where it is obſervable, how baſely he has left out, both *my abſolute Denyal of the ſtrict Senſe of the Word MERIT*, and thoſe qualifying and diſtinguiſhing Words, which come after *Procure* and before *Deſerve*, namely, AND IN SOME SENSE, *to deſerve or obtain*, with the laſt Clauſe. Certain it is, that whatever ſenſe I had *T. Hicks* took me in the worſt he could invent, *yea in that very ſenſe, which all along I have moſt particularly refuſed and condemned*; A Baſeneſs, and piece of *Forgery*, unworthy of any Man pretending to Good Conſcience!

But he proceeds ſtill, & much after the ſame manner; he would have People believe, *That we aſſert the Ground of our Rejoycing and Acceptance to be not in, and from the Righteouſneſs of Chriſt imputed to us by Faith* (where obſerve, that WHOLELY WITHOUT US, is omitted, to render us Denyers of Chriſt's Righteouſneſs in any ſenſe) *but only in a Righteouſneſs inherent in us, and done*

Contin. p. 53.

done by us; Which great Untruth he gives the Lye to, in his own Book. But because he pretends to fetch this out of my *S. F. Shaken.* p 27. let's hear what I have said. *But let every Man prove his own Work, and then shall he have Rejoycing in himself alone, and not in another. Be not deceived, for whatsoever a Man soweth that shall he reap.*

"If Rejoycing, and Acceptance with God, or "the contrary, are to be reaped from the Work that "a Man soweth, either to the Flesh, or to the Spirit, "*then is the Doctrine of Acceptance, and Ground of Re-*"*joycing from the Works of another utterly excluded*; "*every Man reaping according to what* HE *hath sown,* "*and bearing* HIS OWN *Burden.*

The Question will now be, Whether I meant this of the Creature alone, or by the Assistance of God's Holy Spirit, by which his Children are led?

Concerning which I need say no more, then what that Book speaks in my Defence, yea, that very Page, from whence he fetches this pretended Dangerous Assertion. *For as many as are led by the Spirit of God, are the Sons of God.*

"How clearly will it appear to any but a Cavil-"ling and Tenacious Spirit; that Man can be no "further * *Justified*, then as he be-"comes obedient to the Spirit's Lea-"dings; For if none can be a Son of "God, but HE that's led by the Spi-"rit of God, then none can be justifi-"ed without being led by the Spirit "of God; because none can be Justified but he that "is a Son of God: so that the Way to Justification and

* *Justification not as Remission, but as made Just.*

" and Son-ship, is through Obedience to the Spi-
" rit's Leadings.

By all which it appears, that I am not speaking of Remission of Sins, as if by our Conformity to the Spirit it self, we could so justifie our selves. No; but *that by being Led by the Spirit of God, and Fulfilling of his Royal Law, Men come to be accepted, as Children of God; and the Ground of their Joy is from their own Experience of the Work of God in them.* What was it made the *Faithful Servants* that improved their *Talents* be accepted; and gave an Entrance to the *Wise Virgins* into the Bride-groom's Chamber? Were it not the *Improvements* of the one, and the *Oyl* in the Lamps of the other? And if *T. Hicks* come not to know that holy State, he shall never know Eternal Rejoycings, *that is the Word of Truth to him*; For such as he sows, such shall he reap in God's Day of Account. Wherefore that Scripture by him brought out of *Isaiah* makes greatly for us; *Surely shall one say, in* (or from) *the Lord have I Righteousnes*; that is, not in or from my self; *In the Lord shall all the Seed of* Israel *be justified, and shall glory.* Is there no being in the Life, Power, Nature and Virtue of that Seed? then no Salvation. Also that of the Apostle *Paul* to the *Corinthians, Christ is made unto us Righteousnes*; *wherefore let him that glorieth glory in the Lord.* For this I affirm, and that with Boldness and Truth, that *Isaiah* and *Paul* speak of a Real and Inward Righteousness, not the less in the Creature, because not of the Creature, but of Christ. Was not

Contin. p. 54.

Isa. 45. 24, 25.

1 *Cor.* 1. 30, 31.

not *Paul's* Righteousness the Son of God revealed in him? that *everlasting Righteousness*, that Christ binding and casting out of the strong Man, making an End of Sin, and finishing of Transgression, he brought and brings into the Soul? For that their Righteousness should be *in* or *from* him, or that he should be made their Righteousness, *& they never know a being cloathed and made Righteous by it, were Absurd and Impossible.* In short, As we know no Righteousness out of Christ our Lord, so knowing his Appearance in us, and that Grace for Grace, received of his Fulness, in whom are hid the Treasures of Wisdom and Knowledge, and being obedient thereunto, we know and witness a Participation of his Everlasting Righteousness, Holy Wisdom and Saving Knowledge, which qualifie and adorn the Soul for the blessed Marriage of the Lamb, *who takes away the Sins of the World*; not only the *Guilt* of Sins past by Remission upon Repentance, but as a Redeemer from under the Power and Nature of Sin present and to come, through the Virtue of his Holy Life in the Soul, which is the *Compleatment of Justification*, and the Thing now insisted on.

Lastly, he gives under the *Quakers* name, as a dangerous Doctrine, this Passage; *Justification goes not before, but is consequential to the mortifying of Lusts, and the Sanctification of the Soul.* Penn, *Sand. Found Sh.* p. 27. To which Cont. Pag. 59. he answers. *Doth not this import that a Man must be formally just before he be justified? I would ask whether Remission of Sins be not one part of Justification? Qua.* I suppose it may. Chr. *Can one be forgiven that is not Guilty? It looks like a Contradiction, to pardon*

pardon one that is Innocent. Certainly he that is pardoned muſt be a Sinner. To all which I return this much were he True and Honeſt in his Reaſoning, I had been to blame for my Ignoronce, and *T. Hicks* to be commendable for his Anſwer; but he dodges baſely. He would avoid my Argument about the *ſecond part of Juſtification*, by ſuggeſting that I meant it of *the firſt*, to wit, *Remiſſion of Sins*, as much as if he had ſaid; *What, muſt all Sin be mortified before a Man be pardoned his old Score? and can a Man's own Good Works ſo remit, Cancel or juſtifie?* But his Sleight will not do. I have often declared that upon Repentance God doth not impute paſt Iniquity to any, therefore that part of his Anſwer which ſeems moſt ſmart upon me, that is, *Can one be forgiven that is not Guilty?* &c. vaniſheth of Courſe; for the Queſtion is not, Whether Man in his natural Eſtate is Guilty before God, and ſuch can be no otherwiſe ſo juſtified, that is, *Remitted*, then by the free Love of God, which is the firſt part of Juſtification, as David ſpeaks, *Bleſſed is the Man unto whom the Lord will not impute Sin.* But whether Men are *daily accepted as Children of God, redeemed, and ſaved of the Lord, and juſtified as ſuch, in his Preſence, further than as they come to be led by his holy Spirit, and know Victory over Sin? which is the ſecond part of Juſtification.* So that he did diſhoneſtly with me, to ſuggeſt my Denyal of Remiſſion of Sins paſt, upon any other Score then the Mortification of Sin in the Party ſo pardoned: For though Sin may not be mortified, yet if there be a Foundation of true Repentance laid, *the Guilt of former Iniquities, I have often ſaid, is not imputed.* It was therefore very un-

unfairly done of him, from my Aſſerting daily Acceptance, and Fellowſhip with God, to be the Conſequent of a Self-denying and mortified Life through the powerful Working of the Spirit of Chriſt in Man, to infer, that *before this Work was done, there could be no Remiſſion of Sins paſt*; as if it were the procuring Cauſe of Pardon, and not the free Love of God upon Repentance. In ſhort, it is to ſay, that becauſe I deny Men may be juſtified in the ſecond Senſe, without being made truly and really juſt; that therefore *Men are to be made Juſt and Innocent before they are forgiven*; which is Juſtification in the firſt Senſe. And thus has he dodg'd diſingenuouſly with me throughout this Point: Where I meant by Juſtification, *Remiſſion of Sins*, he has run It the other way; And when I have underſtood it of a *State of Fellowſhip and daily Acceptance with God*, then he has taken it for *Remiſſion*, with manifeſt Deſign, to render me as confuſ'd, contradictory and unſcriptural as he could; but that all lights upon himſelf, and I doubt not but in the end it will appear, that I have contended for the Juſtification of Life, whilſt his aimes will have been at nothing more in all his Buſsle, *then to promote a Juſtification in a State of Death, where the indwelling Life, Power and Virtue of Chriſt, which gives to live to God in the nearneſs of Life, cannot be enjoyed nor known:* elſe, what means his reputing that Aſſertion in my *Sandy Foundation ſhaken*, ſo Erroneous, namely, *without Good Works there is no Acceptance with God*, which, without any Wrong to him, cauſes me to believe, that it is his Faith, *that Men may be accepted with God without Good Works; and conſequently that they are not neceſſary to Salvation.* I

wiſh

wiſh for his ſake, more then mine own, he had been no more Injurious to me, and the Truth I have defended, then I have been to him, in expreſſing but the natural Reſult and Tendency of his Doctrine.

I ſhall now be as good as my Word, and that is, to produce an Argument or two againſt the Common Doctrines of rigid *Satisfaction* and *Juſtification*, as they have been oppoſed by me in this ſhort Diſcourſe, and that out of my Book called, *The Sandy Foundation Shaken*, becauſe it has been moſt in this Adverſary's Eye; That if he thinks fit to reply, he may have ſomething elſe to employ his Mind about then to write *Dialogues* filled with *Lyes*, *Shifts*, *Forgeries*, *Scoffs*, *Impudence* and *Scurrility*.

Of SATISFACTION.

Micah. 7. 18. 1. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? He retaineth not his Anger forever: becauſe he delighteth in Mercy.* [Can there be a more expreſs Paſſage to clear, not only the *Poſſibility*, but *real Inclinations* in God to pardon Sin, and *not retain his Anger for ever?* ſince the Prophet ſeems to challenge all other Gods to try their Excellency by his God, herein deſcribing the Supremacy of his Power and Superexcellency of his Nature, *that he pardoneth Iniquity, and retaineth not his Anger for ever*: ſo that if the Satisfactioniſts ſhould aſk the Queſtion, Who is a God like unto ours, that cannot pardon Iniquity, nor paſs by Tranſgreſſion, but retain his Anger until ſome-body make him Satisfaction?

faction? I answer, Many amongst the harsh and severe Rulers of the Nation; but as for my God, he is exalted above them all, upon the Throne of his Mercy, *who pardoneth Iniquity, and retaineth not his Anger for ever, but will have Compassion upon us*].

2. *And forgive us our Debts, as we forgive our Debtors.* [Where nothing can be more obvious then that *which is forgiven, is not paid*: And if it is our Duty to forgive without a Satisfaction receiv'd, and that God is to forgive us as we forgive them, then is a Satisfaction totally excluded. Christ farther paraphrases upon that part of his Prayer, *v.* 14. *For if you forgive their Trespasses, your heavenly Father will also forgive you.* Where he as well argues the Equity of God's Forgiving them, from their Forgiving others, as he encourages them to forgive others, from the Example of God's Mercy in forgiving them; which is more amply expreſt in *Chap.* 18. where the Kingdom of Heaven (that consists in Righteousness) is represented by a King; *Who upon his Debtors Petition had Compassion, and forgave him; but the same treating his Fellow-Servant without the least Forbearance, the King condemned his Unrighteousness, and delivered him over to the Tormenters.* But how had this been a Fault in the Servant, if his Kings Mercy had not been proposed for his Example? How most unworthy therefore is it of God, and *Blasphemous* may I justly term it, to be in any's daring to assert that Forgiveness impossible to God, which is not only possible, but enjoyn'd to Men.] *Mat.* 6. 12.

Conſequences Irreligious and Irrational.

1 That it's Unlawful and Impoſſible for God Almighty to be Gracious and Merciful, or to pardon Tranſgreſſors; then which what's more Unworthy of God?

2 That God was inevitably compell'd to this way of Saving Men; the higheſt Affront to his incontroleable Nature.

3. That it was Unworthy of God to Pardon, but not to inflict Puniſhment on the Innocent, or require a Satisfaction, where there was nothing due.

4. It doth not only diſacknowledge the true Virtue, and real Intent of Chriſt's Life and Death, but intirely deprives God of that Praiſe which is owing to his greateſt Love and Goodneſs.

5. It repreſents the Son more Kind and Compaſſionate than the Father; whereas if both be the ſame God, then either the Father is as Loving as the Son, or the Son as Angry as the Father.

6. It robs God of the Gift of his Son for our Redemption (which the Scriptures attribute to the unmerited Love he had for the World) in affirming the Son purchaſed that Redemption from the Father, by the Gift of himſelf to God, as our compleat Satisfaction.

7. Since Chriſt could not pay what was not his own, it follows that in the Payment of his own, the caſe ſtill remains equally grievous; Since the Debt is not hereby abſolv'd or forgiven, but tranſfer'd only; and by conſequence we are no better provided

provided for Salvation than before, owing that now to the Son, which was once owing to the Father.

8. It no way renders Men beholding, or in the leaſt oblieg'd to God; ſince by their Doctrine, he would not have abated us, nor did he Chriſt the laſt Farthing, ſo that the acknowledgments are peculiarly the Sons: which deſtroys the whole current of Scripture Teſtimony, for his Good Will towards Men. O the Infamous Portraiture this Doctrine draws of the Infinite Goodneſs! Is this your Retribution, O Injurious Satisfactioniſts?

9. That God's Juſtice is ſatisfied for Sins paſt, preſent, and to come, whereby God and Chriſt have loſt both their Power of injoyning Godlineſs, and Prerogative of puniſhing Diſobedience; for what is once paid, is not revokeable; and if Puniſhment ſhould arreſt any for their Debts, it either argues a Breach on God's or Chriſt's part, or elſe that it hath not been ſufficiently ſolv'd, and the Penalty compleatly ſuſtained by another; forgetting *that every one muſt appear before the Judgment-Seat of Chriſt, to receive according to things done in the Body*: Yea, every one muſt give an account of himſelf to God. But many more are the groſs Abſurdities and Blaſphemies, that are the genuine Fruits of this ſo confidently believ'd Doctrine of Satisfaction. *Rom.* 14. 12. 2. *Cor.* 15. 10.

Of JUSTIFICATION.

Mat 7. 21, 24, 25.

1. *Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but He that doth the Will of my Father. Whoſoever heareth theſe Sayings of mine, and doth them, I will liken him unto a Wiſe Man which built his Houſe upon a Rock,* &c. [How very fruitful are the Scriptures of Truth in Teſtimonies againſt this abſurd and dangerous Doctrine; theſe Words ſeem to import a two-fold Righteouſneſs, the *firſt* conſiſts in Sacrifice, the *laſt* in Obedience; the one makes a *Talking*, the other a *Doing Chriſtian*. I in ſhort argue thus, If none can enter into the Kingdom of Heaven, but they that do the Father's Will; then none are juſtified, but they who do the Father's Will, becauſe none can enter into the Kingdom, but ſuch as are juſtified. Since therefore there can be no Admittance had without *Performing* that Righteous Will, and *Doing* thoſe Holy and perfect Sayings, Alas! to what Value will an imputative Righteouſneſs amount when a poor Soul ſhall awake polluted in his Sin, by the haſty Calls of Death to make its Appearance before the Judgment Seat, where 'tis impoſſible to juſtifie the Wicked, or that any ſhould eſcape uncondemned, but ſuch as do the Will of God.]

Rom. 2. 13.

2. *For not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified.* [From whence how unanſwerably

ably may I observe, Unless we become *Doers* of that Law, which Christ came not to destroy, but, as our Example, to fulfil, we can never be justified before God; wherefore Obedience is so absolutely necessary, that short of it there can be no Acceptance; Nor let any fancy that Christ hath so fulfill'd it for them, as to exclude their Obedience from being requisite to their Acceptance, but only as their Pattern, *For unless ye follow me*, saith Christ, *ye cannot be my Disciples:* And it is not only repugnant to Reason, but in this place particularly refuted; for if Christ had fulfill'd it on our behalf, and we not enabled to follow his Example, there would not be Doers, but *One* Doer only of the Law justified before God. In short, if without Obedience to the Righteous Law none can be justified, then all the *Hearing* of the Law, with but the meer Imputation of anothers Righteousness, whilst actually a Breaker of it, is excluded as not justifying before God. *If you fulfill the Royal Law, ye do well; so speak ye, and so DO, as they that shall be judg'd* thereby.]

Rom. 8. 13. 3. *If ye live after the Flesh, ye shall dye; but if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.* [No Man can be dead and justified before God, for so He may be justified that lives after the Flesh; therefore they only can be justified that are alive; from whence this follows, If the Living are justified and not the Dead, and that none can live to God, but such as have mortified the Deeds of the Body through the Spirit, then none can be justified but they who have

mortified the Deeds of the Body through the Spirit; so that * Justification does not go before, but is subsequential to the Mortification of Lusts, and Sanctification of the Soul through the Spirit's operation.]

* *Justification is compleatly taken.*

4 *Was not* Abraham *our Father justified by Works, when he had offered* Isaak *his Son upon the Altar? Ye see then how that by Works a Man is justified, and not by Faith only.* [He that will seriously peruse this Chapter, shall doubtless find some, to whom this Epistle was writen, of the same Spirit with the Satisfactionists and Imputarians of our time; they fain would have found out a Justification from Faith in, and the Imputation of anothers Righteousness; but *James* an Apostle of the most high God, who experimentally knew what true Faith and Justification meant, gave them to understand from *Abraham's* self-denying Example, that unless their Faith in the Purity and Power of God's Grace, had that effectual Operation to subdue every beloved Lust, wean from every *Dalilah*, and intirely to resign and sacrifice *Isaak* himself, their Faith was a Fable, or as a Body without a Spirit; and as Righteousness therefore in one Person cannot justify another from Unrighteousness, so whoever now pretends to be justified by Faith, whilst not led and guided by the Spirit into all the Wayes of Truth, and Works of Righteousness, their *Faith* they will find at last *Fiction.*]

James 2. 21,24.

Con-

Conſequences Irreligious and Irrational.

1. It makes God guilty of what the Scriptures ſay is an Abomination, to wit, that he juſtifieth the Wicked.

2. It makes him look upon Perſons as they are not, or with reſpect, which is unworthy of his moſt Equal Nature.

3. He is hereby at Peace with the Wicked (if juſtified whilſt Sinners) who ſaid, *There is no Peace to the Wicked.*

4. It does only imply Communion with them here, in an Imperfect State, but ſo to all Eternity; *for whom he juſtifieth, them he alſo glorifieth.* Therefore whom he juſtify'd whilſt Sinners, them he alſo glorify'd whilſt Sinners. *Rom.* 8. 30.

5. It only ſecures from the Wages, not the Dominion of Sin, whereby ſomething that is ſinful becomes juſtify'd, and that which defileth to enter God's Kingdom.

6. It renders a Man juſtify'd and condemn'd, dead and alive, redeemed and not redeemed at the ſame time; the one by an Imputative Righteouſneſs, the laſt by a Perſonal Unrighteouſneſs.

7. It flatters Men whilſt ſubject to the World's Luſts, with a State of Juſtification, and thereby invalids the very End of Chriſt's Appearance, which was to deſtroy the Works of the *Devil*, and take away the Sins of the World.

CHAP. X.

Of the Doctrine of Sanctification *and* Perfection. *The Ignorance or Malice of* T. Hicks *Detected.*

OF the Doctrine of *Sanctification* he has several *Unsanctified Passages*, though he bestows not much time upon that Important Subject; some of which I shall take a little notice of.

Christ. Cont. p. 56. *Let us understand your Opinion of Sanctification, what it is?* Out of *Ed. Burroughs* he answereth himself thus, *Quak.* "'Tis Christ. "Hence we conclude, to say Sanctification "is Imperfect in this Life, is as much as to say, Christ "is Imperfect. To which he replies. Christ. *'Tis true, 'tis Jesus Christ by his Spirit is the Author and Worker of Sanctification; but will it therefore follow, that the Work of Sanctification in us is Christ, or that this Work is perfect in all its Degrees?*

Now let any tell me wherein *T. Hicks* could have more grosly mistaken *E. Burroughs*, who frequently insults over the Grave and Labours of that Faithful Servant of the Lord, then he has done, on purpose I doubt not, to insinuate his Belief of the contrary to what he opposed. But hear *Edw. Burroughs*'s Words at large in Answer to Priest *Eaton*.

"Thou sayest, *Sanctification is not Perfect in this* "*Life*; *And the New Man, the Spirit or Law of the* "*Mind is that Grace or Imperfect Sanctification:* Then

"Christ

"Chriſt is not Perfect in this Life; for He "is made of God unto us Sanctification, 1 *Cor.* "1. 30.

In this it is evident *Firſt*, That the *Prieſt* did not ſo much ſtrike at the Work done in the Creature, as at the Perfection of the Principle, by which the Work ſhould be perfected in the Creature.

2*dly*, *E. Burroughs* did not in that place meerly intend the Work of Sanctification, but the Author and Worker of it, who is oftentimes called by the Name of the Work it ſelf, the *Cauſe by the Effect*, as is plain from the Scripture quoted, in which he uſed but *Paul*'s Words.

How baſely done was it then, in *Tho. Hicks*, not only to leave out what the *Prieſt* aſſerted, but to miſconſtrue *E. B*'s Anſwer, and (that ſuch Perverſion might go the more Unqueſtionable) omit the Inſertion of that Scripture, in which Chriſt is by the Apoſtle ſaid *to be made Sanctification to the Saints*; the mention of which would have given a clear Underſtanding of *E. Burroughs*'s Anſwer, and broke the Neck of his Ungodly Purpoſe to miſrepreſent him. We ſay, and it was the Faith and Tendency of the Writings of that Juſt Man, 1. *To aſſert a Perfect Principle of Righteouſneſs and Sanctification*, which is Sanctification and Perfection in the abſtract. 2. *The Poſſibility of being Perfectly Sanctified by it.* 3. *That ſuch Sanctification, when taken for the Author of it* (who is the Fountain of all Holineſs and Purity) *is Compleat and Perfect.* 4. When taken for the Work of the Spirit in the Creature, *it is firſt Perfect in Degree only*; but as the Creature comes into perfect Sub-

Subjection unto the Spirit and Power of him that raised up *Jesus* from the Dead, which hath wrought that Perfection in Degree, *he comes to experience that Sanctification throughout, in Body, Soul and Spirit*, which the Apostle (otherwise minded then *T. Hicks*) prayed the Churches might *witness*, which is that blessed State, *wherein he that's born of God* SINS NOT; *Old things are done away*, ALL IS BECOME NEW; *No more I, but Christ that liveth in me. I write unto you, Young Men, because ye have* OVERCOME *the Wicked One; Be ye Perfect as your Heavenly Father is Perfect.—unto a* PERFECT MAN. *That the Man of God may be* PERFECT. *The God of Peace make you* PERFECT IN EVERY GOOD WORK. *The God of all Peace make you* PERFECT. *Let us cleanse our selves from* ALL FILTHINESS OF FLESH AND SPIRIT; *Perfecting Holiness in the Fear of the Lord.* With many more Places of like Importance.

1 Thes. 5. 23.

1 John 5. 18. & 2. 1, 3. Matth. 15. 48. Ephes. 4. 13. 2 Tim. 23. 17. Hebr. 13. 12. 1 Pet. 5. 10. 2 Cor. 7. 1.

But he objects, *Why doth the Apostle exhort Sanctified Persons to put off the Old Man* (from Coloss. 3. 5.) *If where the Old Man, the Body of Sin remains none are Sanctified, as saith* E. B.

This indeed is the Drift of the Man, he would be Sanctified whilst Unsanctified; as Dangerous, as it is Absurd: For what thing can be and not be the same thing, at one and the same time? But I deny they were then

then Sanctified who ſtood inneed of that Reproof and Exhortation, to wit, that they ſhould mortifie ſuch Luſts, as *Fornication, Uncleanneſs, Inordinate Affection, and Covetouſneſs, which is Idolatry.* Sanctifying ſuch are, who are Mortifying: but when Sin is not Mortifying, none are Sanctifying; and where Sin is not Mortified, no Man is Sanctified. We may eaſily ſee, what a *Church-Fellowſhip* T. H. *can allow of, and what a Goſpel-Sanctification it is he pleads for.* Can Men be Sanctified, and yet ſo Corrupt? If they can, tell me in what ſenſe, and from what they are cleanſed? Is this the End of pleading for Perfection in Degree, to allow theſe Abominable Enormities, as *Church-Infirmities?* Away for Shame! But that a perfect Sanctification is no *Hereſie*, ſuppoſe they had been Sanctify'd Perſons to whom the Apoſtle wrote (which could not be, Sanctifying was the moſt) yet ſince he exhorted them, *to put off the Old Man*, which Old Man is *the Body of Sin*, and that when he is off, *he is not on, and that the Apoſtle exhorted them Not to an Impoſſible thing*, I conclude from his Queſtion, that a State of Perfect Sanctification is attainable. He pretended to correct *E. B*'s Extravagancy; but whatever Face he puts upon it, this is the Mark he aims at. To conclude, and ſum up his Ungodly Method; *E. B.* ſpeaks of a Perfect Sanctification in Chriſt. *T. H.* infers, that ſame perfect Sanctification immediately to the Creature; not only confounding the *Worker* and *Work*, the *Cauſe* and the *Effect*, about which one piece of Baſeneſs he beſtows not a little Pains; but ſuggeſting thereby, that *we deny all Sanctification or Perfection in Degree*, and that we are as compleatly Perfect as Chriſt himſelf.

Next,

Next, He leaves out thoſe words, that would beſt explain his Mind. And *Laſtly*, All his Oppoſition is, becauſe the *Quakers* are for having Men Sanctify'd before they are Accounted ſo, and New Creatures before they ought to be reputed Good *Chriſtians*; which ſo directly *Un-churches* and *Un-chriſtians T. Hicks*, that we may well believe it a main Reaſon for his Implacableneſs againſt them.

CHAP. XI.

Of COMMANDS, MOTIONS *and* MINISTRY. T. Hicks *proved Unjuſt to us, and an Enemy to God's Law, Goſpel, the* Quakers, *and himſelf.*

HE has not leſs abuſed and belyed us in theſe three Particulars, then any thing he has written againſt us, which I ſhall briefly ſhew.

To this Paſſage in *E. Burroughs*'s Works, "*That "is no Command to me which is a Com-*
E.B's Works, p. 47. "*mand to another, neither did any of*
"*the Saints act by a Command that was*
"*given to another*, he thus anſwers, *Then that Law which forbids Idolatry, Adultery, Murder, Theft and Bearing falſe Witneſs is no Law to you.* And after having made this indirect Conſequence, he breaketh forth, *Impiouſly Horrid, Ungodly, Irreverent Patronizers of Blaſphemy, Countenancers of ſuch Novices, Prophane Scribler*, and abundance more.

Now

Now though I have ſaid ſomething to this before, and have largely vindicated that Paſſage againſt *J. Faldo*, yet I cannot well omit touching here upon it, the Matter being ſo aggravated by this diſingenuous Perſon.

Theſe Commands muſt either relate to *Ordinary* or *Extraordinary Duty*, I mean, they muſt either be ſuch Commands, as that of Moſes's *going to* Pharaoh, Iſaiah's *going Naked*, Jeremiah's *making Yoaks*, Amos's *going to the King's Chappel*; with many more: And here I do affirm with that Faithful Young Man of God, that the Command which came to them, not coming to another, that other Perſon is not only not warranted, *but condemnable in an Imitation of any of them.* If then ſuch Extraordinary Commands, as theſe before mentioned, muſt not be intended, then thoſe that are Ordinary and Common to Mankind, as *Fearing God, and working Righteouſneſs towards God, towards their Relations both Natural and Civil.* Now I would ask *T. H.* if he believes that *Idolatry*, *Murder*, *Adultery*, *Theft* and *Bearing falſe Witneſs* be not reproved by the *Common Light* in all Men? if not, *T. H.* gives the Lye to all Mankind, and his own Books too; Nay, what is it good for? But if they be; query, *If any can confeſs to one God, love his Neighbour, be Chaſte, be Juſt, and ſpeak Truth in his own and Neighbour's Cauſe, without being thereto oblieged by that Light they have?* Did the *Gentiles* of old the things contained in the Law, without a *Word*, *Commandment*, *Law* or *Light* within, inducing them thereto? I perceive T. Hicks *owns no Command in himſelf againſt Idolatry,*

Dialog. p. 8. *Cont.* p. 68.

Adul-

Adultery, Murder, Theft and Bearing false Witness; which is, to say, if the Scripture did not restrain him, *he should be guilty of all.* Farewell *Grace, Spirit, Light and all Inward Rule or Judge, by which to see, taste, relish and determine of things.* But in this Condition, how knows he that the Scriptures were writ by Inspiration? If he sayes he was told so; I ask how they knew it? If they say they were told so too, and so upwards; I ask what Assurance can any Man's *Say-so* or *Hear-say* be in a Matter of such Importance? Nay, Suppose I should grant them a True Tradition from the Apostles times, I ask, *how knew they to whom they were writ, that they were the Fruits of Divine Inspiration?* In short, take away all Inward Testimony, or the Certainty and Sufficiency of it, and *Farewell* to all Right Belief of the Scriptures themselves. Behold the Strait he is run into! But if at last *T. H.* shall desire a little more room, and acknowledge the *Spirit* must give the *Discerning*, and *Relish*, and *most Convincing Testimony*; will it not follow that he believeth the Scriptures, and performeth what may be his Duty therein, upon that *Conviction, and not meerly because written or recommended by any Man whatever?*

Contin. p. 61. But he proceeds to prove *E. B.* as he thinks, an *Enemy* to God's *Commandments*, and a very *Lyar*. The thing he Wickedly, but in vain aims at.

He quotes him thus, "*Quak.* You are not dead "with Christ who are yet subject to Ordinances, "*E. B.* p. 105. To which hear him. Christ. *The Spirit of God in the Scriptures assures us, that they who*

are

are subject to, and keep the Commandments of God, are the Children of God, and they who do not are Lyars. See the first Epistle of *John* 2. 3,4. and Chap. 5. 2,3. *Yet this Wicked Man saith, That they who are subject to Ordinances are not Dead with Christ.*

Edw. Burroughs's Words are those of the Scriptures of Truth, therefore true Words in themselves. But how does *E. B.* abolish what God perpetuates? I am sure I can plainly perceive that *Tho. Hicks* does call a *Conscientious, Departed Sufferer, and Prisoner unto Death for the Testimony of Jesus*, Wicked Man, *because he dared not be guilty of Will-Worship, by going into any Practice of Worship, without the Leading of God's Spirit.* Six Particulars comprehend my Answer in brief.

First, That *Edw. Burroughs* only pleaded against such Performances, under the Name of Ordinances, as were but Shadowy, * Elementary and Perishable Things; and which they were not led to by God's Spirit, but took up unwarrantably, and by meer Imitation, and therefore *Will-Worship.*

2. That *Thomas Hicks* implies by calling him *Wicked Man*, that it is a Wickedness, *not to take up any Outward or Visible Part of Worship in a Man's own Will and Time; But to stay God's Time, and wait for*

* *Observe how* T. Hicks *can quote Scripture to keep Ordinances, never mentioned nor intended in it.* Again, *that he puts more Value upon such Commands as are Temporary then those that are Immutable; and brings Scripture that concerns the Latter to confirm his Belief of the Former.*

for the Leadings of God's Spirit: From whence I infer, *he is no Child of God*; for every such one, *is led by the Spirit of God*; therefore no better then an *Ape*, or *Imitator* of the Out-sides of Religion, In short, a *Will-worshipper, and not a Worshipper of God in the Spirit and in the Truth.*

3. Let it be observed, that there is not so much as the least mention made in all the *Epistles* of that *Beloved Disciple* of any of those Ordinances, *which stood in Visible and Corruptible Elements*; but the Scope and Tendency of them, is the most Inward and Spiritual of any of the Apostolical Writings: So that to bring in things of a *Temporary, Shadowy Nature, among the Spiritual and Durable Commands of Christ under the New Covenant State, without keeping of which Men incur Eternal Wrath*, is an Abuse both of the Apostle's Words, and *E. B*'s, which he intended by them to confute.

4. *T. Hicks* does as good as tell us, That the Commandments of God may be kept without the Spirit of God; since he opposes the Necessity of our Doing God's Commandments, *to our doing them in the Time and Will, and by the Assistance of God's Spirit.* O Irreligious Man, and Enemy to God's Spirit!

5. It plainly tells us, that *Tho. Hicks has no Command in himself for doing what he does*; that the bare Authority of the Scripture is all he has to induce him, which raizes to the Ground *that old* Protestant *Doctrine of Believing the Scriptures from an Inward Testimony, and Worshipping God in Spirit and Truth.*

6. Lastly, If all are *Lyars* that keep not God's Commandments, and therefore none of his Children, as saith the Place, & as asserts *T. Hicks*, then either *T. H.* keeps

keeps God's Commandments, and ſo is perfect, or he muſt be a Lyar, and ſo no Child of God.

That he keeps not God's Commands I prove.

If ſuch, as ſay that Man cannot *fulfil*, *obey* or *keep* the *Law*, nor the *Goſpel*; *pray*, *preach*, *dip*, *eat Bread* and *drink Wine*, nor *live without Sin*, keeps not God's Commandments; but ſo doth *T. H. expreſly* or *implicitely*, therefore he keeps not God's Commandments, and conſequently is a Lyar, and no Child of God; *For the Lyar is for the Lake.*

To ſay, we *deny Obedience to God's Commands*, becauſe we deny the preſent Neceſſity or Uſe of their *Water*, *Bread* and *Wine*, will never hurt us; For, *Firſt*, we know, and they confeſs, that they were in the beginning uſed as Figures and Shadows of a more Hidden and Spiritual Subſtance.

2. That they were to endure no longer then till the Subſtance was come: Now the time of the *Baptiſm of the Holy Ghoſt*, *Chriſt's only Baptiſm*, *therefore called the* One Baptiſm, *has been long ſince come*; Conſequently the other, which was *John's*, was fulfilled, and as becomes a Fore-runner, ought to ceaſe. The like may be ſaid of the Bread and Wine; for as there is but *One Baptiſm*, ſo is *there but One Bread.* The *Leaſt in the Kingdom was Greater then* John's *Water-Baptiſm*; *He was to Decreaſe*, *Chriſt to Increaſe.* Jeſus *Baptized not with Water*: 'Tis true, he bid his Apoſtles *Go*, *Teach*, *Baptizing*, *&c.* but no Water is mentioned: But *Luke* in the 1ſt of the *Acts*, ſayes, that before Chriſt gave that Commiſſion mention'd by *Matthew*, ſaid, John *Baptized with Water*, *but ye* Mat. 3. Acts 1.

shall be Baptized with the Holy Ghost not many dayes hence; and then comes the Commission in Force, *Go, Teach, Baptizing, &c.* How? With the Holy Ghost; turning People from Darkness to Light, and from the Power of *Satan* unto *God.*

3. They were but the more *Noble among the Meats and Drinks, and divers Washings*, that the *Apostle* said were but *Shadows of the Good Things to come*; For I would not that any should be so Sottish as to think, that Christ came to abolish those Shadows of the *Jews*, and institute other in their room; by no means: He came to remove, change and abolish *the very Nature of such Ordinances*, and not the particular Ordinances only, to wit, *an Outward, Shadowy or Figurative Worship and Religion.* For it was not because they were *Jewish Meats and Drinks, and divers Washings*, but because they were *Meats & Drinks*, and *divers outward Washings at all*, which never could, nor can, cleanse the Conscience from dead Works, nor give Eternal Life to the Soul: else wherein would the Change be? I affirm by that one Scripture, *Circumcision is as much in force as Water-Baptism; and the Paschal Lamb, as Bread and Wine*: They were both *Shadows*, and both *Elementary* and *Perishable.* And though the *Latter* were more immediatly *fore-running* and *introductory* of the *Substance* it self, *yet not to be perpetuated*; For a Continuance of them had been a *Judaizing of the Spiritual Evangelical Worship*; The Gospel would have been a State of *Figures, Types* and *Shadows*, which to assert or practise, is as much as in such lies, to pluck it up by the Roots; The Appellation, *Ordinances of Christ*, I therefore renounce, as Unscriptural and Inevangelical: Besides,

ſides, *a Spirit of Whoredom from God, groſs Apoſtacy into Superſtition and Idolatry, yea, a Spirit of Hypocriſie, Perſecution and Murder, and all manner of Wickedneſs* has got them, and covered It ſelf with them, *Jezebel*-like, the old Enemy of God's Faithful Prophets and People. And we can teſtifie from the ſame Spirit by which *Paul* renounced *Circumciſion*, that they are to be rejected, as not now required; neither have they, ſince the *Falſe Church* eſpouſed and exalted them, *ever been taken up afreſh by God's Command or in the Leading of his Eternal Spirit*: And the Lord will appear to gather People out of them; but never to eſtabliſh, or keep People in them, no; they ſerved their time; and now the *Falſe Church* has got them; yea, the *Whore* has made Merchandize with them, and under ſuch *Hiſtorical, Shadowy* and *Figurative Chriſtianity has ſhe managed her Myſtery of Iniquity*, unto the beguiling Thouſands, whoſe Simplicity the Lord has, and will have tender Regard to.

But they Baptized after the Holy Ghoſt was poured out. True; And they alſo would not *eat the Fleſh of things Strangled, nor Blood*; *They Circumciſed and Purified themſelves in the Temple, and had Vows after the Pouring forth of the Holy Ghoſt.* By which we may learn, that *Condeſcenſion* & *Practice* are quite differing things from *Inſtitution*; elſe *Paul* would never have ſaid, *He was not ſent to Baptize* (i. e.) *with Water*; whoſe Commiſſion doubtleſs went as far as any of the reſt.

But they brake Bread, and Paul *received it from God.* True; But *Paul* never enjoyned it; He ſaid, *As often as ye do it, &c.* which is very wide of any

Institution. Again, Read the Chapter fore-going 11. or 10. where he tells the *Wise Men of another Bread then that he spoke to the Weak of, who eat and drank to Excess, not discerning the Lord's Body.*

Further, Let it be considered, that no other *Apostle* recommends these things, nor *Paul* himself to either the *Romans*, the *Corinthians* (in his first Epistle) the *Galatians*, *Ephesians*, *Philippians*, *Collossians*, *Thessalonians*, *Hebrews* (if his) nor to *Timothy*, *Titus* and *Philemon*, when he set down the Order of the Churches. What an Over-sight (might one then say, according to *T. H.*) was it in him, not only not to press and charge, but not to mention the *Sacraments of the Church*, necessary to Salvation, as they are called and esteemed? Would it not have been accounted a great Neglect and Defect in *Calvin*, if he had been silent to any Church instituted in his Time and Form; or to say, *He thanked God he baptized none but such and such*? Yet how full are his and their Epistles of Divine Exhortation, Information, Reproof, Instruction, and the like? Is it not very Wicked then in *T. Hicks* to tell the World of *our Denying to keep God's Commandments in general*, because we Refuse to practise these *Shadowy*, *Temporary*, *Perishing Things*, especially at this time a day, after such an Abuse of them, and that the *Gentile-Spirit* has troden them under foot so long, being part of that *Outward Courts* of Religion, given to them, which were left out *at the measuring of the Evangelical Temple of God*, Rev. 21? Besides, what Authority have these Men for Using them? To do as Men would be done to, concerns all in all Ages; but to practise *Figures* and *Shadows* in Religion, we know does not. A Church cannot

not be without one, yet without the other. Would it not be Ridiculous in any Man to adorn himself either as some eminent Commander, or other Officer, because it is required by Office or Place of every such one that really is so? The *Apostles* baptized, therefore must *T. H?* The *Apostles* anointed with Oyl, therefore should *T. H?* Nay, Christ washed his Disciples Feet, telling them, they ought, or it was their Duty so to do one to the other, therefore should *T. H?* The Believers sold their Possessions, and had all things Common; but will *T. H.* either imitate, or enjoyn this upon his Hearers? But since *T. H.* and his *Adherents*, do not several such things, once done and enjoyned to, as *Blood, Things Strangled, Anointing with Oyl, Washing of Feet, &c.* why are they not to be as much blamed, as we are for omitting that of *Bread* and *Wine*? Or why should not they rather desist Practising of those with the rest, and that upon the same terms? I will warrant *T. H.* for going to *Synagogues, Decrying Hirelings, Preaching Freely, Exposing himself to all Hardship for the Gospel's sake*, which the *Apostles* did.

To conclude, God never condescended to use such Things (to lead to, and hold forth the hidden Substance) that People should rest there, and much less in a Way of Opposition to the Substance it self: such an Use of them has caused God to loath them, and enjoyn us to testifie against them. Remember the Instituted *Brazen-Serpent* of old, &c. what became of them in the like case? We would be glad to see more *Honesty, Meekness* and *Godly-mindedness* in our *Opposers*, though there were less of this *Imitation*:

They are for *such Commands*, as they call them, which *Hypocrites, Apostates, the False Church*, yea, the *Devil himself can come into*; but as for those that concern the *Daily Cross and Victory over Sin*, they can Wickedly plead a kind of Liberty from, at least to their Unconquerable Infirmities, as they are willing to believe them. But we testifie against the *False Church*, whose Faith & Worship stands not in the Life, Power and Spirit of God, however deckt with the ancient Attire of the True; for her finest Forms out of the Life and Power of God we renounce, and as becomes the true *Evangelical Church*, we assert, *That he is not a* Jew *or* Christian, *who is one Outwardly, neither is that now the Circumcision, Baptism and Supper, which is Outward; but he is the* Jew *or* Christian, *that is one Inwardly; and that is the* Circumcision *that is of the* HEART, *that the* Baptism, *which is of the* HOLY GHOST *and* FIRE, *and that the* Supper, *which is of the* BREAD THAT COMETH DOWN FROM ABOVE, *which gives Eternal Life to as many as eat thereof, and that is of the* WINE WHICH IS TO BE DRUNK NEW WITH CHRIST IN THE KINGDOM OF GOD WITHIN, *Luke* 17.20.

Much might be said in this matter, but I refer the *Reader* to the Book entituled *Quakerism a new Nick-Name for old Christianity*. However let it be noted, that our *Adversary* is for Will-Worship, and not the *Quakers*; For we affirm that no Sacrifice nor Performance can be acceptable with God, *to, and in which his Holy Spirit leads not*; by the which only, *Self* is abas'd, kept under, and in perfect Obedience to, and watchfull Observance of God's Holy

Holy Will. *But Tho. Hicks* makes this a Strange and Dangerous Doctrine, inſinuating that we perform nothing but upon a kind of Spiritual Compulſion, as if that God required Man to do all his Commandements without his holy Spirit, alwayes ready to incline and help them, either to begin or perform any ſuch Duty; or that there were no Difference between waiting for the natural Springs of Divine Power to aſſiſt, *and being compell'd to worſhip.* But this ſhews his great Ignorance of God's Spirit, its dayly Movings upon the Heart of Men, either as a Reprover or Comforter for Good; for were he better acquainted with its Dealings, it would not be ſo uncouth to him, to hear of our Waiting to feel the holy Stirrings of it, in order to every Religious Performance: wherefore let not his *Ignorance* be any *Argument* againſt our holy Goſpel Practice. The Saints of old had a *Warrant in themſelves* for what they did: They were not wont to run into the Imitation of former Generations as to any External Appointments becauſe then commanded, and practiſed as proper, but conſulted the Anointing they had receiv'd about the Continuation or Diſ-uſe of ſuch Figures or outward Services; and as they receiv'd Wiſdom and Counſel therefrom, either to uſe or decline the Practice of them, they acted, and no otherwiſe; making good the *Apoſtles* Saying, *that as many as are led by the Spirit of God, are the Sons of God:* Are we led by It in A L L things, then in, and about God's things. Had it not been for this, how could the *Apoſtles* have preach'd down *the whole Ceremonial Worſhip of the Jews?* The *meer Letter* of Scriptures could never have been their Rule in

the Case. If any say they were extraordinarily Inspired, I answer, how did such as then believ'd know that, if not from an Inward Testimony? Nay, what Rule had the many Thousands then to worship God by? *The* Hebrew *Bible was little, or not at all known to the* Gentiles. *The Scripture tells us that whole Churches were setled in the Faith before the Epistles were writ*; And it is hard to think, when they were writ, *that they could be suddenly collected*; and when collected *that every Individual could get a Coppy*, that to be sure, *ought to have a Rule*; for Printing was not so early in the World, and Transcribing must needs have been to Irksome for every Person to obtain a Coppy for his or her peculiar Benefit: But because we are taught to believe *that they wanted not True Rule of Faith and Practice, and that the Scriptures especially of the new Testament, could not be all that to them, our present* Adversaries *conclude to make the great Rule*, let them not be displeas'd if I infer from hence, *that a Measure of that Holy Spirit, which was given to every one to profit with, was their Rule*, and therefore ought to be, our great Rule and Guide, in all things relating to Faith and Worship. And let it be remembred, that Christ promised *to send the Spirit of Truth to lead into all Truth*; as much as to say, *none are led* into *the Truth, nor* in *the Truth, but by the holy Spirit of Truth*; *or that their Practice is a Lye, or they are led into a Lye, who are not led by the Spirit of Truth, that alone leads into all the Wayes of Truth*: where by *Truth*, is not to be understood the *meer Letter of the Scripture*, which notwithstanding is True, but the *Living, Powerful Truth*; *Christ the Way, the Truth, and the Life*, of which the Scripture

ture is but a Record, or Declaration: Many may run into a Practice of ſeveral Outward Things mentioned in the Scriptures to have been the Practices of the Saints of former Ages, and yet, not be led into the Truth; for all that is but Will-Worſhip, Imitation and Unwarrantable. To be led into the Truth, is to be led into God's Living Power, Wiſdom and Righteouſneſs, whoſe Fruits are Peace and Aſſurance for ever; This is the Truth, the Spirit leads and is all-ſufficient to.

Certainly, *Chriſt* intended This for the Great Evangelical *Leader*, *Rule*, *Judge*, *Law-giver* and *Guide* through the whole courſe of *Regeneration*, the *only Way* into the Everlaſting *Kingdom*. And all thoſe who are not by this Holy Spirit prepared, moved and aſſiſted to perform Divine Worſhip unto God, but run into that weighty Duty, or any other (ſuppoſed) Ordinance, without its pure Leadings, which makes it a *Spiritual* and *Living Worſhip*, they are but thoſe anciently fore-told of, LORD, LORD-CRYERS, whoſe Portion ſhall be that diſmal *Depart from me, I know you not; who has requir'd theſe things at your hands?* Let this therefore be a Warning unto all *Profeſſors* in the Name of the Lord, that they run no longer *Unſent*, nor think to be accepted for their many Words; God regards the Heart that he has broken, and is made contrite before him, and which trembles at his Word; 'Tis not meer Worſhip, but *that which is Spiritual*, which he expects and accepts; and to perform that, Man muſt Ceaſe from his own *Spirit*, *Strength*, *Strivings* and *Imitations*, and become *Dumb* before the Lord, and as a Man *dead to Self-Performance*, and then will he

he breath into him the Spirit of Supplication, and raiſe him up in the Newneſs of his own Divine Life; whereby (though but in Sighs and Groans) *a Spiritual and moſt Acceptable Worſhip ſhall be offered unto God*, in which his Soul will be well pleaſed, and every ſuch one come to be refreſht and eſtabliſht in Righteouſneſs. For all *Offerers* and *Upholders of ſtrange Fire*, of what ſort of People ſoever they may be, *in the Great and Notable Day of the Lord God, will he cauſe to lie down in Sorrow.*

And becauſe he thinks his Advantage is not ſmall, that he hath againſt us by baſely inferring and aggravating ſuch Conſequences as this, *What of Duty we neglect, we are to charge upon the Spirit's not moving us to it*; or becauſe we muſt not obey without a Motion, *we are acquitted from all Fault till then, &c.* Let me tell him, that he ſtriketh himſelf, and not the *Quakers*; For they hold, that God's Spirit ought to be daily waited for; *And that it is alwayes ready to inform and inſtruct Man's Soul, and to move it to thoſe Thoughts, Words and Deeds, with reſpect to God and Man, as are Well-pleaſing to the Almighty:* For we do not only teach, that the Spirit of God is alwayes preſent to convince of Sin, *but to lead out of it, and in that Way of holy Living, which is well-pleaſing unto God.* In ſhort, God's Worſhip ſtands in the Spirit; and Iteſtifie from the Eternal God, all other Worſhip then what ſprings from a Mind touch'd, ſanctify'd and mov'd of his holy quickning Spirit, is abominable to him; His Righteous Soul loathes it: And what elſe were their Sacrifices, as theirs were, who in my hearing ſaid, *Pray* Brother

ther *will you Pray?* No, *Brother*, I am not ſo well able as you are; Let *Brother* ſuch a one Pray, he is better gifted for the Work, &c. Complementing, Shifting, and at laſt Praying, &c. in their own Wills, and *not in God's Motion*—This God hates.

Next, Since the Pouring forth of the Spirit is the great Goſpel Gift, and that the Children of God are to be led by it; In what ſhould we more diligently wait for its Heavenly Aſſiſtance, then in that part of our Duty, which we owe to God? Is his Worſhip Spiritual, and can we perform it out of the Motion of his own Spirit? For what then was his Spirit given? Again, If Men ſhould pray in a known Tongue, *much more with the Spirit*, as the *Apoſtle* ſpeaks. No Wonder the Profeſſors ask Pardon for their Prayers. Indeed God's Spirit gives them to ſee the Emptineſs of their Righteouſneſs, and condemns them for it, wherfore they are at times diſſatisfy'd in them; yet they will not learn of him, to be guided by him, who would cover them with Everlaſting Righteouſneſs. Bleſſed would they be, if their Minds were ſtayed in his Counſel: But inſtead thereof *T. H.* does as good as ſay, *that if he ſhould ſtay till the Spirit moved him, he might ſtay long enough*; rendring the Spirit *Wanting* in that for which he was ſhed abroad in the Heart: Becauſe through his Enmity and Darkneſs, & haſty Running in his own Spirit, he feels it not to lead him; elſe he would never infer, from our Aſſerting the Neceſſity of the Spirit's Moving to Right & Acceptable Worſhip, *that we are acquitted from any Fault in omitting to do that which is Good, and the Blame muſt be laid upon the Spirit.* But let me ask him, Can any

any Man do Good of himself? Surely he will say, No. How then shall Man do that Good he ought to do, but by the Holy Ghost? *Canst thou call* Jesus *Lord by any other Power or Spirit?* Read the Scriptures. What greater Contradiction can there be, then to believe, Man of himself can do no Good; and yet to say, *he can do it without God's Spirit to incline and assist him thereunto?* But if the Spirit do not, what does? Tell me, *what can tender the Heart, prepare the Soul, raise the Affections, give true Feeling of Wants, and help to perform all in that Fear, Reverence and deep Sense (which becomes all New Covenant, Spiritual Worshippers)* if this cannot, or do not? Nay, what an Affront is it to God; since it is to suppose, *that Man wants him not, that his Spirit neither moves to Duty that ought to be performed, nor yet condemns for Duty omitted?* Behold the Impudence of the Man! He talks of *Gospel, Christ,* the *Mysteries* of his Glorious Kingdom, &c. What grosser Opposer of the New Covenant can there be, *who denies the very Life, Virtue and Soul of all true Gospel-Worship and Discipline*; and without which the otherwise best *Christian-Church* that ever was, *would be worse then Legal?* For they that worship not from the Motions of God's Spirit, *offer strange Fire, set up their own Worship, and are Image Makers*; *such ask, but they receive not, because they ask not aright.* For if no Man can call *Jesus* Lord, but by the *Holy Ghost*; no Man can pray to the Lord, or in his Name, *without the Holy Ghost*; yet a Sigh or Groan from its holy Operation, that Sacrifice, though without Words, is manifold more engaging and effectu-

James 4. 3.

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al with the Lord, then the most excellent Performance of Man's own Spirit. 'Tis the Fear and Heavenly Sense of God in the Soul that recommends the Performance, and that the holy Spirit begets: And as the Minds of Men and Women are exercised in the Law of this pure and quickening Spirit, as it appears in them, *they shall know the true Worship, which stands in Life and Power, whose End is Everlasting Peace; when the* LORD, LORD-CRYERS, *that have Prayed and Preached in their own Wills and Wisdom, as well as to their own Ends and Advantages, shall be cast out forever, with a* DEPART FROM ME YE WORKERS OF INIQUITY. Mat. 7. 21. But there is one *Objection* taken from my Book called, *The Spirit of Alexander the Copper-Smith, &c.* which he thinks, splits us irrecoverably. It runs thus;

"Either there is such a thing as a *Christian-Church*, "or there is not; if there be, then this "Church either hath *Power*, or hath not; "If no Power, then no Church; If a Bo- "dy or a Church, then there must be a "Power within it self to determine. *Spir. of Alex.* P. 9.

To which says *Tho. Hicks*; *For* Christians *to plead this, who own the Scriptures for their Rule, and not the meer Light within, the Argument may safely be allowed; But you cannot stand by this: For will you say, what a Man doth without an Inward Motion is accurst, and yet disown him for not doing what he is not moved unto?* Contin. p. 64.

But though this be plausible, it is no more; For the Difficulty remains, in Case the Scripture be admitted for the Rule; for Instance: The Church unto which

Tho.

Tho. Hicks belongs own the Scripture to be the Rule: But suppose *Tho. Hicks* in some one Point believes the Scripture not to intend the same thing, the rest of the Church understand it to mean, as in Case of *Free-Will*; I query how this Matter shall be reconciled? *They affirm the Scripture to be the Rule*, and say, *This is the true Sense of the Scripture*; *Thomas Hicks* also affirms *the Scripture to be the Rule*, but that *his Sense is the Mind of the Scripture*: This occurs almost daily among those who believe the Scripture to be the Rule of Faith. Now observe the Parallel.

The *Quakers* by the Light within them, *as their Rule*, judge that rude Imagination of keeping the Hat on in time of publick Prayer.

The Dissenter from the *Quakers* sayes, *The Light* (which he calls his Rule) *manifests no such thing to him*, nor doth he believe it to be the Mind of the Light to him.

The Anabaptists *by the Scripture*, as their Rule, *censure* Thomas Hicks *for upholding a Contrary Sense to the Scripture.*

Thomas Hicks *makes Answer to the Church, that by the Scripture* he understands quite another thing; *and the Scripture is* his Rule *for what he sayes and maintains in the Matter.*

I would ask any Man of Common Sence, if the *Scripture* is not as well set in Oppositon to it self by these two Pretenders, as the *Light within*? and if the Church of *Anabaptists* would not therefore doubt the Truth of their Interpretation, but proceed

ceed to censure *Thomas Hicks* as a Disturber of their Church in its Doctrine or Discipline by the Introduction of New and Unprofitable Opinions? Neither are the Body of the *Quakers* to question their Judgment given by the *Light within as their Rule*, to be a true and unquestionable Determination against such *Alexanders* and Enemies to the Peace of their *Jerusalem*.

But I would further tell *Thomas Hicks*, that though we renounce all Worship not led to by God's Spirit (his Reflection upon which, shewing it to be none of his Faith or Practice, *and so no Spiritual Worshipper*) Yet the Men testified against in that Book were such as had been in Unity with us before, and in going from that into differing and opposite Practices, we imposed nothing upon them, *but they innovated Unseemly Customs upon us*, so that which *Thomas Hicks*'s Conscience had no Mind to observe, least he should loose the Force of his Cavil, removes it out of the Way.

Let *Thomas Hicks* tell me by what other Rule then God's Spirit, Men's Spirits, and the Inside of their Religion can be tryed, relisht, or savoured and he doth something. The *Devil* can transform into all Outward Forms, and subscribe the best Methodiz'd true Articles that ever were written; Who, or what shall unmask him? God gave us the true Taste, Savour and Discerning of that Spirit that leads out several from the Heavenly Unity, and from thence we gave our Judgment. If Men become darkn'd, and led by a Delusive Spirit and call that the Light, though it give the Lye to the Light, and strikes at the Life, they whilst faithful, felt among us, they

must

must look to that. You say, *Every Man ought to make the Scripture his Rule*, some that say they do, you say do not; do you think your Judgment the less valid? By no means; Neither do We. Will you not desist from censuring those that answer not the Scripture, though they fancy that they do? Why may not we also by the Light of Christ judge those to be deluded, who notwithstanding pretend to be ruled by it? Ye turn People to the Scripture, and they mistake it; We direct People to the Light, but they mistake it: So that here is the *Difference* between our Saying, *that Men should do nothing but what the* Spirit *requires*; and your Teaching, *that Men ought to do nothing but what the* Scripture *requires*. For if we disown them for not doing what we know the *Spirit* requires, you daily disown such as do not somethings you suppose the *Scriptures* do require: And as you think the Scripture to mean the same you ever did, notwithstanding your Opposers Suggestion, we are by you justified in mantaining our Judgment against those Pretenders to the Guidance of the Light.

To conclude, I see no Difference between *Tho. Hick*'s saying to me, *William Penn, thou bidst me obey the Light within me, and because I do thou disownest me*; and my saying to him, *Thomas Hicks, thou bidst me obey the Scriptures, and because I do thou censurest me.* This drives unavoidably to an Infallible Spirit, whereby to savour all Spirits, Words and Works; for the Anointing is Judge, and meer Pretenders weaken not its Judgment: And till Men come thither their best Duties are Unholy Things, indeed.

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Let none fancy an *Impoſſibility of Trying Spirits* by that without which it is utterly impoſſible to try them. God's Spirit gives his Children to ſavour and diſcern Spiritual Bad, as well as Spiritual Good Things; It is not unknown to ſuch as are led by God's Spirit, of what Nature and to what Tendency ſuch Words or Actions may be. It was on this alone, and upon no other Foundation, the Spiritual Goſpel, Sound and Heavenly Fellowſhip ſtood of old; for by One Spirit were the true *Chriſtians* baptized into One Body.

O You that are Profeſſors of Religion, who in dayes paſt, and years that are gone over your Head, Prayed loud and fervently for the Spirit, *riſe not up againſt it* becauſe it ſtains your Beauty, ſubjects your Wills, brings you out of Self, and overturns your dead Forms, where the Spirit of this World has had its Seat for Ages, and in a Myſtery inſnared and beguiled you; But wait upon God in deep Silence to all Fleſhly Conceivings, and Will-Worſhips, ſo ſhall you come to feel *God's Pure & Quickening Spirit*, to Inliven, Tender and Affect your Hearts; in which State one Sigh or Groan is more Valuable, then Years of unprepared and unſanctified Will-Sacrifice.

The next thing aimed at in this Cavil, attended with ſo much Bitterneſs and rude Language, is this, that *Thomas Hicks* being deſirous to repreſent the *Quakers* to greateſt Diſadvantage, takes not a little Pains to incenſe *Parents*, *Magiſtrates* and *Maſters* againſt them, as Neglecters of all Lawful

Commands, without an Immediate and Extraordinary Impulse to perform them.

Were we such *Wretches*, as he would render us, we should not deserve to live in Civil Societies. What I shall say in our Defence is briefly this.

1. The *Quakers* Principles and Practice have proved themselves consistent with Government, because they have encouraged to Good Life, Peace and Honest Industry. I shall not here seek an Eye for an Eye, nor tell any of those *Black and Horrible* Tragedies, *that go up and down the World, under great* Authors *Attestations of the People called* Anabaptists. No, I have more regard to the *Sincere* and *Moderate* among them; though 'tis a great Shame to the *Profession* that *T. H.* should be suffered among them, at least as a *Teacher*, after such *Forged, Prophane* and *Abusive Trash*, which lies more dangerously exposed to the Lash of Story then we do: But for this time I spare him; yet if he proceeds on this wise against us, perhaps he may hear further of me, and that People to whom he belongs, if they take not some other Course with him.

2. As to the Commands of *Parents* I have this to say, and that by good Experience of more then one, That those who have had Children of our Way, though with great Disquiet, and not a little Displeasure and Severity against them at the first, they have left the World with this Testimony of their Children, they never disobeyed them, but for Conscience sake, and from Threatning them with the Loss of all, *have become so Affectionate towards them, and Confident in them, as to entrust them with the Whole*

of

of their Worldly Substance. 'Tis true, here and there a Crooked, Perverse Professor, whose Husbands, Wives, Children or Servants convinced, have the worst of Lives, through their extream Opposition, and Watching for Evil, may perhaps have spy'd *an Indiscretion*, which, though against his own Blood or Family, his Enmity has aggravated to an Heinous Offence, *and then it must be given for a Demonstration of the Erroneousness of the* Quakers *Way.* But how Just, Natural or Conscientious such Proceeding is against such Dissenting Relations, or the People they associate with, let all Impartial Persons judge. This is not doing as they would be dealt by; Liberty of Conscience! Tyranny, and *Egyptian* Oppressions. I ask, Would the *Anabaptists* be thus served concerning their own *Proselytes?* Did they never any of them suffer from their *Parents?* And have not their Parents complained of them? And has that been taken by their Church alwayes for sufficient Proof?

And for the Story of the *Woman that went rambling from her Family and Husband, bidding him take another Woman, &c. with some pretending Revelations to refuse just Debts*, I shall say no more but thus, We know of no such things, *and believe them to be downright Lyes*, as others that are gone before them; However, should they be as true, as we hope they are false, we can but judge them, and that we do, by the Light of Christ Jesus to the Pit forever. But if we should take this Course, of proving the *Anabaptists* those vile *Impostors*, he doth call and pretend to prove the Poor Despised *Quakers* to be, p. 69. How many Miscarriages might

Contin. p. 63, 69.

we collect and publiſh againſt the People that are called by that Name: but we do not deſire that *Prophaniſts* ſhould have any ſuch *Theames* from us, to ſport their Unclean Minds upon, notwithſtanding *Thomas Hicks*'s Liberality to them: Is it not then wickedly done in him, to tell us in the ſame page, *That if a Miſcarriage be, it is improved by us to make the Truth Odious*, who without *ſuch Arguments and his own Forgery*, would in Truth have nothing againſt us? But truly it is very hard, that we ſhould ſuffer, as we have done, for the Miſcarriages of other Parties, and yet receive theſe groſs Abuſes at their hands: But our Eye is to the Lord, and our Innocent Suffering Cauſe will he plead in his own time, whoſe Will be done by us, and that will be our Everlaſting Rejoycing.

3. For *Maſters*, I muſt ſpeak my own Experience; many have deſired to retain us, and great Truſts have been repoſed in us. *To whom were we Falſe? Of whoſe Service were we Negligent? When did any of us ſay, I am not moved to do this or that, when ſo required thereto? Shall a Lying* Dialogue *be Demonſtration enough to prove us what ſo invective an* Adverſary *would have People believe us to be?* We do declare to all, that the *Light* whereby we are enlightned, alwayes commands and ſtrictly enjoyns us *Duty, Obedience, Love, Peace, Gentleneſs, Faithfulneſs, Induſtry, Holy Living*; And whatever is ſuppoſed to the Contrary, we diſclaim it in the Fear and Name of the Righteous God of Heaven and Earth to be no Product of our Holy Principle.

I ſhall now attend his Cavils about the *Miniſtry*, and

and give a short Taste of the Rancour of his Spirit therein. He asks, *What is the True Ministry?* To which he maketh *G.W.* answer. "*Quak.* In the New Cove- "nant God is the Teacher of his People himself "immediately, by his Immediate Spirit, Power and "Unction, *Christ Ascended*, p. 64. Christ. *If so, wherefore were Apostles, Prophets, Evangelists, Pastors, Teachers, &c. given, and set in the Church for the Work of the Ministry? And why do you set up one among your selves, and appoint Ministers before-hand to speak in such a place, and at such a time.*" From whence I plainly collect thus much. *Contin.* pag. 65, 66, 67.

1. That *T. H.* in so many words denyes *God's Immediate Teaching by his Spirit, Power and Unction under the Gospel*; And in that one Expression strikes out, what in him lies, *the whole Pourings out of the Holy Ghost, the great Promise of the Father; being led by the Spirit; no more I, but Christ that liveth in me; the Tabernacle of God is with Men, and he will dwell with them; the Anointing which ye have received of him abideth in you, and ye need not that any Man teach you*, or you need not Man's Teaching, &c. In short, the very Dispensation of the Gospel, which is a *State of Power and Life immediately received of God*, is denyed by him.

2. That in acknowledging such Officers to continue in the Church, he must confess to their Qualifications, or he does nothing. Now, that which qualified them was the *Receiving of the Holy Ghost, and those Heavenly Gifts by it, which were necessary for the Discharge of those respective Services in the Church.* By this it appears, that either *Thomas Hicks* must now

yield to Preaching and Praying by the Motion of the Holy Spirit, or in opposing of it, *acknowledge to his own Contradiction, that there are no such Apostles, Prophets, &c. (who ministred to the Church, as any thing was revealed to them, the great Evangelical Qualification to the Ministry)* in our dayes.

3. But why should *Tho. Hicks* therefore degrade the Dispensation because the People are not yet fitted to *It*; or oppose the Means used to bring them to *It*, to the *End* for which the Means are employ'd; Besides, is it Man's Teaching, *or Christ by and through Man? God was in Christ*; *and Christ in his Ministers reconciling the World unto himself*, that he might be the Immediate *Priest*, *Prophet* and *King* to the Souls of People. Might not the same Objection be more colourably made against the Apostle *John*, who at that time wherein the Churches were so weak, and the Means so many, and lately establish't, said unto them, *But the Anointing which ye have receiv'd of him abideth in you, and ye need not that any Man teach you, but as the same Anointing teacheth you of all things, and is Truth, and is no Lye*; *And even as it hath taught you, ye shall abide in him*: Where he is so far from meer Man's Teaching (*T. Hicks's only Teaching*) that by his words one would think, the *Churches* to whome he wrote, *had as well been gathered without Means*, as that he admonished them to abide in that holy Unction, as Sufficient to their Instruction and Comfort: Therefore let him go ask the Apostle *John*, why Men were to attend upon the holy Anointing as Sufficient; not withstanding those Means then provided? And the Answer to that Question will be ours. But

1 *John.* 2. 27.

here

here is the Darkneſs of the Man from *our denying of empty Unauthoriz'd Imitations* he infers our Denyal of ſuch Means as God's Power uſes; and from our Uſing ſuch Means to our Contradicting our ſelves, and Immediate Teaching: and becauſe we uſe Means in God's Power, to bring People to God, the Judge of all, that he may be their Judge and Law-giver, and that from his Immediate Hand they may receive Wiſdom, Knowledge and Comfort, he ignorantly concludes that Men, where they are, ought not to have Means us'd to bring them to this Bleſſed State; but that God ſhould Immediately teach them there.

4. I charge him with another *Lye*, in ſaying *that we appoint Miniſters before hand to ſpeak in ſuch a place, at ſuch a time, and much leſs that the End of our Meeting is to decoy, trapan and inveagle others*, as he ſcoffingly and falſly inſinuates. We deny the Suggeſtion, and renounce and judge ſuch Practices by that pure Spirit that hath otherwiſe taught us; God preſerve us from that *dry*, *Hireling Cuſtom*, and Practice of *Tho. Hicks*, who will avenge our Cauſe upon the Head of this Ungodly Slanderer. But he thinks he has uterly foyled us in his Repreſentation (indeed Perverſion) of our Belief about the *Seed*, which though ſpoken to ſome diſtance before, yet I am willing to ſay ſomething to it, leaſt it be taken for granted, and his ſcurvy Names accounted due Titles to ſuch miſerable Wretches as he endeavours to render us. The *Objection* entirely is this. Ibid.

You say, that the Work of the Ministry is to point People to this Seed; That to the Carnal Mind, which rules in any, the Commands of Christ are not given; And that the Spirit not only manifesteth the Promises, but exerciseth Faith in, and fulfils them; out of *E.B. G.K. G.W.* p.106. Im. Rev. p. 77,78. Chr. Asc. p.10. Query, *If nothing else taught but this Seed, then your Ministry is only God Preaching to Himself? &c. Will you take of Infallibility, and Talk like Mad-Men?* YOU ARE IMPLACABLE ENEMIES TO THE CHRISTIAN RELIGION; MEN INSPIRED BY SATAN, AND AS VILE IMPOSTORS AS EVER WERE. Here stop a while.

Certainly, *Reader*, No Man was ever given up to a Spirit of greater Injustice, Dishonesty and bitter Rage against any People then *T. Hicks* seems to be against us: He does not so much *prove* us Bad, as he would make us so, that he may cover his Wickedness against us. What false Doctrine is it, to preach People to the *Seed* God has sown, in which is *Virtue, Life* and *Power*, to bring forth blessed Fruits to God? To suggest from thence, that there is nothing to be taught but the Seed, is great Darkness and Prejudice; For the *Ministry* is not to teach the *Seed*, but to bring down, and humble the Mind of Man to it, *that the Mind may be taught, and the Seed delivered from under the Pressure of Sin and Ignorance.* Strange Contradiction, *that the Seed should be sown in Man for its own Salvation, and not for Man's!*

What

What but Wickedneſs it ſelf could thus write of us?

And that the Carnal Mind receives not the Things of God, becauſe it perceives them not, is *according to Scripture*, if not according to *Tho. Hicks*. But it is not the firſt time by many, that Scripture in a *Quaker's Book* has been given under that Name, for groſs Error and Deluſion. *That the Spirit manifeſts the Promiſes, exerciſeth Faith in, and fulfils them*, cannot be Falſe Doctrine, if it be allowed to give a true Underſtanding of them, and if it gives to exerciſe Faith in them, and finally, to accompliſh or fulfil them. But his Inſinuation lies here, that the Spirit of God is that which believes in God, and exerciſes Faith for it ſelf in God, which was never *G. W's* Intent. But as I have ſaid, *the Spirit is that only which gives us Faith, and exerciſeth that Faith it gives in the Promiſes of God, which are Yea and Amen in that Seed*, the *Quakers* preach People to believe and grow in; for which *T. Hicks* is pleaſed to call us *Praters, Canters, Enthuſiaſts, Mad Men, Idle, Non-ſenſical, Blaſphemous, Inſpired of* Satan, *and as Vile Impoſtors as ever were, &c.* For which God Almighty rebuke his Envious, Enraged and Unclean Spirit.

CHAP.

CHAP. XII.

Of Resurrection *and* Rewards.

THe last great Doctrine he insinuates our Denial of, is that of the *Resurrection from the Dead.* That which he brings under the *Quaker's* Name, as a sufficient Proof for that Suggestion I shall relate, that every Impartial *Reader* may be satisfied of the Man's Inconsistency with sound Doctrine, as well as the Common Justice of Doing as he would be done by.

Dialog. P. 57.

In Answer to his Questions about the *Resurrection of the same Carnal Body that Dyes,* he brings in *G. Whitehead* thus:

"*Q.* Is it not written, Thou Fool, that which "thou sowest is not the Body which shall be, but God "gives a Body as pleaseth him?

Thus (saith Tho. Hicks) Whitehead *replied*; *and* G. Fox *the Younger speaks to the same purpose.* "Two "Fools that say, This Body of Natural Flesh and "Bones shall rise. I say, The Body which is sown, "is not the Body which shall be. *I query* (saith he) *Whether both these Persons do not tacitly deny the Resurrection of the Body?*

Now that *T. H.* hath shown himself at once Dishonest and Erroneous too; Let it be observed, 1. That from our Denyal of the Resurrection of the same

same Natural, Fleshly Body, he absolutely infers and concludes *our Denyal of the Resurrection of the Body in any Sense*; which is great Injustice to any Adversary. 2. Let it be well observed, that *he makes the Scripture it self to deny the Resurrection, and so Heterodox*, by Accounting *G. Whitehead* and *G. Fox* their Answers in Scripture-Language, *to be a Denyal of the Resurrection*: For if *Thomas Hicks* does not intend by his Arguing, That the same Body that dyed, without any Mutation shall rise again, what makes him to quarrel the Apostle *Paul's* saying, *Thou Fool, that which thou sowest is not the Body which shall be*; and repute us *Heretick*s for believing him?

Certainly his gross Belief of the *Resurrection* is inconsistent with Scripture, Reason, and the Belief of all Men right in their Wits in the Point. Who can have the Confidence to call the *Scripture his Rule*, and yet Contradict it so egregiously, as when the Apostle tells us, *It is not the same Body that is sown that shall be*, to assert, *that it is the same Body*, and that who sayes the Contrary, denies the Resurrection of the Dead, and Eternal Recompence? In short, We do acknowledge a Resurrection in order to Eternal Recompence, and that every Seed shall have its own Body, and rest contented with what Body it shall please God to give us; But as we are not such *Fools* as curiously to enquire *What?* so must we forever deny the gross Conceits of *T. H.* and his *Adherents* concerning the *Resurrection*.

But *Tho. Hicks* would have us believe, that the Apostle said *Thou Fool*, to him that *denyed, and not him that owned the Resurrection*; But he must excuse us if we refuse to Credit him; for it was not, Whether

ther every Seed should rise with its own Body, or that Bodies should rise; but, as taking that for granted, the Question was, *What Bodies they should be?* So that *Thou Fool* is most due to *T. Hicks* and *his Associates*, who are not with us, satisfied to leave all with the Lord, but intrude and query, *What Bodies shall rise?* Wherefore no Answer can be more proper to him then, *Thou Fool* (Thomas Hicks) *That which thou sowest is not the Body that shall be.*

But he thinks he is not without Reason; *For*, Dialog. p. 58. sayes he, *If the It in the Text be not the same Body, how can that be called a Resurrection; for that supposeth the same?*

I Answer, If a thing can yet be the same, and notwithstanding changed, for Shame let us never make so much Stir against the Doctrine of *Transubstantiation*; for the Absurdity of that is rather out-done, then equalled by this Carnal Resurrection.

The *Papists* say, That *the Bread and Wine after Consecration are very Christ, though the Accidents remain.* *Tho. Hicks*, and abundance of that sort of Men hold, *That Man's Body in the Resurrection is the same with that Carnal Body buried, and yet that it is changed to a Spiritual Body*: How it is possible that It should be the same, and not the same? How that Body, and yet, as the Apostle sayes, *Thou sowest not that Body that shall be*, is very hard to reconcile.

And truly, that which yet is very strange, Those *Three Scriptures* peculiarly cited in Defence of his gross Conceit of the *Resurrection*, are either relative of another Matter, or directly opposite to, and inconsistent with his Assertion. 1.

1. *And this Mortal ſhall put on Immortality, this Corruptible ſhall put on Incorruption,* 1 Cor, 15. 53. Dialog. Ibid.

I grant that this implies a Change; but I deny, that it ſo much as intimates, that Men ſhall riſe with thoſe very Carnal Bodies that were buried. No, the Apoſtle not only tells us, that the Body ſown is not the Body that ſhall be, *but that Fleſh and Blood cannot inherit the Kingdom of God*, verſ. 50. If the Fleſh and Blood be tranſmuted, or changed into no Fleſh and Blood, I query (and I think I may do it ſafely too) *Whether It be the ſame Fleſh and Blood that is changed into no Fleſh and Blood, that is the Body raiſed?* O Abſurd, Dark and Carnal Man!

Nor am I afraid to tell him, that the Scripture cannot rationally be taken ſtrictly, as tranſlated (neither ought many more) for there are certain *Figures*, *Modes* and *Wayes* proper to that Language in which this Epiſtle was written, which are to be underſtood with Allowances; for how can the *Mortal* (taken for *Mortality*, and not him who in part is Mortal) put on Immortality; It is Impoſſible. Can Mortality be cloathed with Immortality? then it ſeems that Mortality is the Perſon, and Immortality the Garment. If *Thomas Hicks* ſhould tell me, No; it is meant that the Mortal Body ſhould be changed into an Immortal Body, it follows that he is gone from the Letter of the Text into an Interpretation, as well as that it contradicts his abſurd *Identity* or Sameneſs of Body: If ſo, it is as Lawful for me (and more, if in the Right) to conſtrue

It

It thus, *That we, who are Mortals respecting our Bodies, put off the Mortal Part, and put on instead thereof Immortality*; suitable to that weighty Passage of the Apostle *Paul*, For *We know that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, Eternal in Heavens*; which as directly concludes the Charge, not of Accidents, but Bodies, from an Earthly House or Tabernacle, to an Heavenly House or Building, as ever any thing can be spoken by Men or Angels.

2 Cor. 5. 1.

To conclude, Since Mortality can not properly put on Immortality, but Man that is cloathed with Mortality, may put off or exchange Mortality for Immortality, because otherwise Mortality would have Immortality for its Garment; a thing impossible and absurd; I do infer that this place yields no Strength at all to *Thomas Hicks*'s gross Apprehension of the *Resurrection*.

2. His next Scripture is that in the *Romans*, But *if the Spirit of him that raised up* Jesus *from the Dead, dwell in you, he that raised up* Christ *from the Dead, shall also quicken your Mortal Bodies by his Spirit that dwelleth in you.*

Rom. 8. 11.

But this is nothing to *T. H*'s Purpose in the least; For the Apostle treats not here of the *Resurrection* of Dead Carnal Bodies in our *Adversary's* Sence, as the whole Chapter seriously read proves; but of the Inward Work of the Spirit, in order to the making Man's Body a fit Temple for the holy Ghost to dwell in, as he writ to the *Corinthians*.

3. The

3. The third place he brings, is out of the Epiſtle *Paul*, writ to the *Philippians*: *He ſhall change our Vile Bodies*: Upon which he ſayes, *This cannot be meant of a New-created Body, becauſe ſuch a Body cannot be ſaid to be either Vile or Changed.*

But what makes this for his Conceit? Surely nothing; For if the *Vile Body* be changed, *then it is not that Vile Body*; therefore not the ſame Body. Again to ſay that Scripture can't be meant of a New-Created Body, becauſe ſuch one can't be ſaid to be either Vile or Changed, makes much againſt him: For 1. It is to ſay that the Body that ſhall be, is Vile, elſe what means his Saying *Becauſe ſuch a Body cannot be ſaid* TO BE (not to have been) *either Vile or Changed.* 2. Though the Body That ſhall be, may not be ſaid to be either Vile or Changed, yet it may be given of God in lieu of a Vile Body, and ſo the Vile Body Changed for one that is Glorious. It was either Ignorantly or Sophiſtically done in *Thomas Hicks* to imply, *That Body that ſhall be, could not be ſaid to be Changed*, ſince the Change lies on the ſide of the Vile Body, that is exchanged for a more Glorious Body; Therefore all along *we muſt conclude, it is not the ſame, but another Body.* But how Diſingenuous is *Tho Hicks* to repute *G. W's* Anſwer in the Apoſtle's Words, a preſſing the *Metaphor* too far, and yet by ſo doing, runs himſelf into this Dark Imagination of a *Fleſhly Reſurrection.*

But *Tho. Hicks* thinks, *The Joyes of Heaven Imperfect elſe.*

I

I Answer; Is the Joy of the Ancients now in Glory Imperfect? or are they in Heaven but by halfes? If it be so Unequitable that the Body which hath suffered should not partake of the Joyes Celestial; Is it not in measure Unequal that the Soul should be rewarded so long before the Body?

This Principle brings to the Mortality of the Soul (held by many *Baptists*) or I am mistaken: But why must the Felicity of the Soul depend upon that of the Body? Is it not to make the Soul a kind of Widdow, and so in a State of Mourning and Disconsolateness, to be without its Beloved Body? which State is but a better sort of Purgatory. See *T. V.* and *T. D.*

What made the Apostle *willing to be absent from the Body, that he might be present with the Lord*, if such a Dissolution brought Sadness instead of Joy, as our *Adversaries* in the Point of the *Resurrection* suggest, if not boldly affirm? In short, If the compleat Happiness of the Soul rests in a Reunion to a Carnal Body, for such it is sown, then never cry out upon the *Turks Alcoran*; for such a Heaven and the Joyes of it, suite admirably well with such a Resurrection. The Reasons I have to give against this Barbarous Conceit, I thus Contract. 2 Cor. 5. 8, 9.

1. Because that the Scripture speaks of a Dissolution and no Resurrection of that which is dissolved, being Earthly, and Unfit for a Celestial Paradice; and therefore holds forth a Building of God, and House Eternal in the Heavens.

2. If the Body be the ſame, it muſt have the ſame Nature, otherwiſe not the ſame Body: But if it have the ſame Nature, it will be Corruptible ſtill: Mortal Seeds bring forth Mortal Natures, not Immortal; Neither can Mortal be Immortal, and yet the ſame Nature as before; for that Change made, tell me, What remains of the Old Earthly Body?

3. It makes the Soul Uncapable of Compleat Happineſs without a Fleſhly Body, as if Heaven were an Earthly Place to ſee, walk in, and all our Outward Senſes to be enjoyed and exerciſed, as in this World, though in an higher Degree; which I call *Mahometiſm*: For what Spiritual Happineſs the Body now can have, reſpecting God, is deſived through the Soul to the Body, and not through the Body to the Soul. Beſides, if ſo great a Change or Alteration paſs upon the Body, how is it that Carnal and Senſible Body that ſuffered? And how can that ſame Body be equally ſenſible of Celeſtial Delights? for the Fleſh & Blood that ſuffered is not to enter God's Kingdom; and if that very ſame Carnal Body enter not, which ſuſtained any part of the Tribulations, the great Knot is broken, and our *Adverſary*'s ſtrongeſt, if not only Plea, is rendred Invalid: For if the ſame Natural Body, Parts and Senſes, conſiſting of Living Fleſh, Blood and Bones, that ſuffered and dyed, riſe not, another is given in which the Children of the Reſurrection (who have ſuffered in the Fleſh) have their Recompence: and if they do ſo ſtrictly riſe as they dyed, then every Man is to riſe *Married, Low, High, Fat, Lean, Young, Old, Homely, Handſom*, and according to former Com-

plexion and Sex: And which is yet more Unreasonable, *This Body is to be Uncorruptible, Immortal, Spiritual, Fashioned like Christ's Glorious Body, and as the Angels of God.* May our Adversary blush at these Dark Imaginations but here toucht upon, because more largely handled else-where? Only I cannot but signifie, that this Sort of *Resurrection* pleaded for, is renowned by some *Baptists*, and several other more Clear-sighted *Professors.*

For our Parts, A *Resurrection* we believe, and of Bodies to, unto Eternal Life. What they shall not be, I have briefly said and proved; What they shall be we leave with God, who will give every one a Body as pleaseth him, and THOU FOOL, belongs to the Unnecessary Medler.

CHAP. XIII.

A Collection of some of T. Hicks's *many* CONTRADICTIONS, PERVERSIONS, LYES, FORGERIES, RAILINGS, *and* SCOFFS *at* WITNESSING; *from all which he is proved to be neither a True* Christian, *nor a True* Man.

His CONTRADICTIONS.

Argument I. HE *that Contradicts Himself, is not led by Gods Spirit, & consequently no Child of God, nor certain of their own Faith; but so doth* T. Hicks; *therefore* No Christian Man.

He tells us, *That the true Light hath enlightned every* — *In Contradiction to which he makes this Light to be* but

every Man, from *John* 1. *and that it ought to be attended upon*, making the Light to be distinct from the Soul, and not the Soul, *Dial.* 7, 22.

but a part of the Soul, *by which he falls into the same Confusion he falsly would fasten upon us, namely*, That if the Soul ought to obey the Light, it would obey It self, which is absurd and cannot be, *Dial.* p. 14, 32.

2. He acknowledges, *That the Light checketh within for many Evils, and exciteth to many Good Things, and that he ought to shun those Evils, and do that Good*, p 8. In short, *That Christ is the Light and Life of Men*, p. 22.

Yet he dares to tell us, that this Light, in directing to its best Actions, swelleth Men but with Proud Conceits, & that it doth deceive & misguide such as follow it, p. 3, & 37.

3. But I do, and must bear witness against thy Erroneous Opinion, *if true to the Light in me*, p. 8. *I am to do what the Light in my self directs me, and herein is my Comfort.* p. 91. Again, Where a Rule is, *there must be Light in the Subject, yielding Obedience; otherwise no Reasonable and Acceptable Service*, p. 14. *I grant it ought to be obeyed*, p. 7. *In*

To Unsay, which he assures us, as his Judgment at least, That the Light is Uncertain; In one Man it teaches one thing, in another the directly contrary; so that (*says he*) there can be no certainty of Truth or Error, SIN or DUTY BY THIS.

Again, He sayes, that 'tis no Disparagement to the Lightin with, to say, *that God doth make any thing more known of his Will then is, or can be known by it; for 'tis but to say, that each* DEGREE OF LIGHT *is serviceable to its End*, p. 36.

In direct Undervalue of, and Opposition to which he tells us, within 2 Pages after, that the Improvement of the Light within subverts the Covenant of Grace, the only Way God hath revealed for Salvation; *And that it* directly opposeth it self to the Ends of the Covenant, and ought to be Rejected, p. 38.

From all which it is very observable, 1. First, *That the Light is Christ's Light.* 2. *That it ought to be Obeyed.* 3. *that it is not a Distinct Light from a Gospel Light, but in* DEGREE *only*, and Consequently *One and the same Light*; therefore *Saving in its Nature.* But in Contradiction to all this he sayes, 1. *That it is part of the Soul.* 2. *That it will Misguide and Deceive.* 3. *That it is Repugnant to the Ends of the Covenant of Grace, and ought to be Rejected.* These are a few of his very many Self Oppositions. Now if this be to argue *safely, prudently*, and like a *Disputant*, I am greatly mistaken: sure I am there is nothing of *Truth* or *Christianity* in such Confusion. *For that Man should be obliged to obey a Light that does misguide, or that* Tho. Hicks *should talk of Acting according to the Light in him, making his Appeal thereto in others; and yet suggest that it may deceive and oppose the very Ends of the Covenant of Grace*, is with me the Top of all Impudence, and Self Contradiction.

Of

Of the *Quakers* PRINCIPLES And *Tho. Hicks*'s PERVERSIONS.

Arg. II. *Who Perverts and Misrepresents another Man's Principles, acts not like a True* Christian-Man; *but such is* T. Hicks, *therefore* no Christian-Man.

1. Because we hold, Christ is God, & God the Light, and that all Men are enlightned by him;

He concludes, that every Man comprehends whole God, and whole Christ. *Dial.* p. 2,3,4,5.

2. Because we assert it to be sufficient to save all from Sin, who are led by it, and walk in it;

He concludes from the Ignorance and Wickedness of those that have it tendered to them, but obey it not, that the Light is Ignorant, Weak and Deceivable, *Ibid.* p,10,32,33,34

3. From our Belief in the Light's Sufficiency to Save, as that which was and is given

He infers, That all other Means are needless, *not considering it was not the Light's Insufficiency, but*

ven of God for Salvation, to as many as bring their Deeds to it, and are tranſlated by it.

but Man's Weakneſs, that has neceſſitated the great Light to make uſe of External Means to bring mens Minds from wandring abroad to the Inward Light, which is the Juſt Man's Path, Ibid. 12,36,37.

4. From our making the Illumination in Man to be a Natural Emanation, or Product of the Divine Word which made all things.

He wickedly turns it to an Effect of God's Power, *and ſo would by that Argument make the Trees, &c. alſo Divine*, Ibid. p. 3,4.

5. From our aſſerting that Chriſt ſhineth by his Light in the Heart of every Wicked Man, as well as every Good Man.

He tells People, that we hold Chriſt to be in every Wicked Man, as he is in his Saints; *Cont.* p. 45, 46. *though ſuch Ungodly Perſons partake not of his Holy Life and Power, neither are ſubject unto his Government.*

6. From our affirming God's Promiſe made good, that he would be the Teacher of

He Wickedly infers againſt us, not as our Meaning, that we deny all Miniſtry, all Viſible Worſhip,

of his People; and Directing People to God's Light in them, as the Gospel-Instruction to the Way of Life.

ſhip, &c. *though they ſtand in God's Power and Spirit*; *Dial.* p. 42, 43. *A thing never believed nor intended.*

7. When we ſpeak of Chriſt's Manhood, or Chriſt's Viſible Appearance, and when we ſpeak of his Eternal Godhead, or as he is now to his Saints & People, ſaying, he was never as ſuch, Viſible to Wicked Men.

He is not aſhamed to tell the World in our Name, that Chriſt was never Viſible to Wicked Men, as to that Bodily Appearance, and therefore that we deny any ſuch Appearance at all. *Cont.* p. 37, 40, 41.

8. From our Believing Chriſt to be in his People, according to expreſs Scripture, and our aſſerting that as ſuch, he is Crucified by Wicked Men.

He infers, that we deny Chriſt to be as well without, as within; nor that he was ever Crucified in the Fleſh, Dial. p. 44. *Oh Wicked Man!*

9. From our Denyal of their rigid Satisfaction,

He unworthily concludes, that we diſown Chriſt's Death

faction, that is, that Christ was punished by his Father for our Sin; and that Sins past, present and to come, are answer'd for; and that Men may be Holy in Christ, by Virtue thereof, whilst not New, but Old Creatures, and so Unholy in themselves, their Consciences not being Purged from dead Works;

Death and Sufferings as a Propitiation, that his Body was an Offering for Sin; that he bore the Weight of the Iniquity of the whole World, that he carry'd away sins past, & sealed Remission in his Blood to as many as believe; and that we expect to be both forgiven and accepted, not for Christ's sake, nor in his Sacrifice and Righteousness, but our own Works, *Dial.* p. 9, 10. *Cont.* 48, 49, 50. 51. 52, 53. *All which is an horrid Abuse of us.*

10. From our asserting that the End of Christ's Coming to be not only the Forgiveness of Sin past upon Repentance, but the finishing of Transgression in the Creature by the Operation of his Power in his Inward and Spiritual Appearance; 11. Be-

He Wickedly infers, that we make his Visible Appearance of no Value, and deny the End of Christ's Sufferings. *Dial.* p. 10. *Cont.* p. 50, 51, 52, 53, 44, 55.

He

11. Becauſe we ſay that Men are not accepted of God, but upon the Inward Work of the Holy Spirit in the Soul, as to daily Comunion with God: And that there is not another Way to be ſaved from Sin preſent and to come, then by Chriſt's Inward Manifeſtation and Operation;

He Inſinuateth as our Faith, that we purchaſe our Forgiveneſs by our own Good Works, and not that Chriſt was Gods Propitiation, by whom Remiſſion of Sins paſt came; *which is the meer Love and Mercy of God, declared then by him in the World more eminently, and now by the Light in the Conſcience, to all that Repent.* Ibid. p. 51,52,53.

12. Becauſe we make Obedience a Condition to Salvation;

He would have People believe, that we make it the Meritorious Cauſe, *and ſo* Papiſts, *Dial.* p. 2,63.

13. Becauſe we ſay that Chriſt is but our Example in his abiding in the Father's Love by keeping his Commandments;

So Wicked is he as to conclude, that we believe Chriſt to be in ALL THINGS BUT AN EXAMPLE. Ibid. p. 54. *Behold this Wickedneſs!*

14. From

He

14. From our pleading for a Perfection from Sin, and a Growth to the Meaſure of the Fulneſs of the Stature of Chriſt in this Life.

He conſiſtently infers our Denial of a Perfection in Degrees, and our Belief of as high a State of Perfection of Glory in this World, as hereafter. *Dial.* p. 48,49,50,51.

15. From our aſſerting True Rejoycing to be the Reſult of God's Work in Man, and Man's Conformity to him, and what Man ſows he reaps.

This Perſon baſely infers our utter Denial of any Cauſe of Rejoycing from what Chriſt had done for us, when bodily in the World, or by his Righteouſneſs now in us, *Ibid.* p. 53.

16. Becauſe we ſay, that ſuch Works as are wrought by the Holy Spirit in us, are neceſſary to Eternal Life, and may in a ſenſe be ſaid to obtain it; ſince the Lord hath ſo freely offered it upon the condition of Believing & Obeying, the Fruits of the Spirit of God in Man.

He wickedly ſuggeſts in our Name, that we expect to Merit Eternal Life by Good Works, and thoſe of our own working, as the Spider Weaves his Webb out of his own Bowels. *Thus does he pervert and miſconſtrue our pure Faith. Dial.* p. 38. *Cont.* p. 51, 52.

17. Be-

He

17. Becauſe we ſay all True, Spiritual Liberty ſtands in God's Power, that loſes from *Satan*'s Snares.

He unrighteouſly infers, That who are not of our Way, ſhould have no Liberty. *Cont.* p. 87. *O Impious Man! God will reckon for theſe things with thee.*

18. From our aſſerting that the Breath of Life, which came from God, by which *Adam* became a Living Soul to God, was ſomething of God himſelf.

That he may keep his old Wont, he falſly renders it as our Meaning, that the Soul is a part of God; *and then faſtens all his hideous Conſeqnences Diſhoneſtly upon us. Dial.* p. 45, 46.

19. From our Preaching the Redemption of the Seed from under the Weight and grievous Preſſures of Sin, and calling it the Loſt Groat, and Pearl in the Field, &c.

He dares to give it as our Faith, that we believe that Holy Seed to be in a Loſt, Undone or Polluted State, *Dial* p. 47 *Cont.* p. 49. *then which what can be more Wicked?*

20. Becauſe we ſay the Scriptures are not the great Goſpel-Rule but the Spirit, becauſe the

He baſely ſuggeſts, that the *Quakers* caſt off all Precepts in the Scriptures, and will not bound either their Doctrines or Lives

the Diſpenſation of the Spirit is that of the Goſpel more peculiarly, and that without it we cannot underſtand, or ſavingly believe any thing declared of in the Scripture, and therefore that it is our Rule for believing the Scriptures themſelves;

21. From our aſſerting, that what was a Commandment to any Servant of God in old times, is not ſo to us, becauſe ſo to them; that is, ſuch *as going to* Pharaoh, *going Naked, going to the Kings Chappel, as* Moſes, Iſaiah *and* Amos *did*; as alſo thoſe Elementary Types, Shadows and Figures appointed for a Seaſon, and to paſs off,

Lives thereby, & ſo will not bring their Cheats & Impoſtures to the Teſt thereof, counting them of no more Authority THEN ESOPS FABLES. *Dial.* p. 20,21, 22,23,24,30, 31,32,33, 34,35 36. *Cont.* Epiſt. to the Reader. *Behold your* Anabaptiſt *Preacher! Indeed an Ungodly Wreſter to his own Deſtruction.*

It is not a little his Endeavour Unrighteouſly to infer, that thoſe Moral, Perpetual, and Eternal, Holy Precepts, thou ſhalt have no other God but me; thou ſhalt not Murder; thou ſhalt not commit Adultery; thou ſhalt not Steal; thou ſhalt not bear Falſe Witneſs, &c. are not binding upon us: But that we give our ſelves the looſe of ſuch horrid Principles, as the contrary; and are therefore inconſiſtent with Civil Government, *Cont.* pag.

off, That such are not Commandments to us unless required by the same Spirit anew;

pag. 59, 60. *As if that Eternal, Holy, Omnipresent Light, with which we are enlightned, did not continually declare and require these Just and Righteous Things at our hands. God rebuke him.*

22. From our Use of the *Scripture*, and a *Ministry* with such like Means, though by the Assistance and Leadings of the Eternal Spirit, & for this End, that all may come by them, *as Helps*, to the Life and Power it self; the great End of all External Means;

He would insinuate the Insufficiency of the Light, and does prefer the very Beggarly Elements of the *Jewish* Religion before it, *which holds as well against* God, Christ *and his* Power, Grace *and holy* Spirit, *because the like Means are used notwithstanding to reclaim and restore Men to a State of Happiness; but if that were Wicked, what can his Reflection be upon the Light?* Dial. p. 37, 41, 42, 49.

23. Because we say that no Man can rightly worship God, without the Preparation & Motion

This Envious Man suggests, that we never wait to be so prepared or moved; But if the Spirit of God compels us not, God must

Motion of his holy Spirit, which we daily wait to feel, and accordingly are prepared & drawn forth to worship the Lord, whether in publick or private; for we never sought his Face in vain.

must go without his Worship, and not blame them, *with such like*; making as if the Spirit were as far off, as he would have Christ; and that to stay till Men were mov'd, were never to worship: *which sufficiently shews his Ignorance of that Spirit, whose alone Leadings make a Child of God, as well as the Wicked Use he makes of that Holy and* Christian *Practice*, Cont. p. 60, 61.

24. From our asserting, that every Man ought to be convinc'd of what he does, and that by the Light in him, as his Rule of Faith & Duty, before he sets about to do or perform it.

He insinuates, the Impossibility of our Renouncing and Rejecting any tenacious Disputer about unprofitable Questions, that may go out from us as a Religious Society, because such Person or Persons, may plead the Light within for it, *Cont.* p. 64, 65. *As if they might not as well plead the Scripture too, upon his Belief of a Rule, and give him the same Difficulty? Must every one use the Scripture right that pretends to it as their Rule? If not, then why may not several pretend to the Guidance of the Light, for that which the Light really condemns.*

25. From

25. From our denying the Resurrection of the Natural and Corruptible Body, and leaving it with the Lord to give us a Body as pleaseth him,

This Caviller and Foolish Intruder into Sacred Mysteries, endeavours to possess People with our being Shufflers about, & Denyers of the Resurrection of any Body to Life Eternal, however Spiritual or Glorified, *Dial.* p. 56, 57, 58, 59, 60, 61, 62.

26. And from our asserting the Unity of God and the Soul, and our Denyal of their Carnal Resurrection,

He blindly concludes, that the Soul is part of God, and so no future Rewards or Punishments at all to be expected by any. *Dial.* p. 16, 17.

Thus much to give the World a Taste of the Man's Spirit. He that can thus far believe him to be an *Honest Man*, ought to be condemned for great *Ignorance* and *Inhonesty*. God that made Heaven and Earth, will Recompense it into *his Bosom with a Vengeance, if he Repent not.*

A Collection of a Few of his Many GREAT LYES.

Arg. III. *He that Lyes is not of God*; *but* Thomas Hicks *is a Lyar*; *therefore* not of God, *then* no Christian.

1. First, *That our owning of Christ Jesus is indeed no other then* A MEER MYSTICAL ROMANCE, *and that the Christ we own is no other then a* MYSTICAL ROMANCE, *Dial.* p. 10. *Contin.* p. 9. A Prophane Untruth; *Untruth*, in speaking so of us; and *Prophane* with a witness, to call the Light a *Mystical Romance*, which he just now said, *ought to be obeyed.* Is this your Champion?

2. *That according to the* Quakers *Conceits, Scripture and Reason must not be made use of*, Ibid. p. 26. A Lye our Books and Practice plentifully prove.

3. *That the Light in us sees no Necessity of a Mediator*, Ibid. p. 35. When God knows we feel the daily Benefit of one.

4. *That the* Quakers *account the Blood of Jesus Christ no more then they do the Blood of a* COMMON THIEF. *Ibid.* p. 38. An Ungodly Aspersion.

5. *That we deny his Visible Coming and Appearance in the World*, Cont. p. 37, 45. Though a Contradiction to himself.

6. *That the* Quakers *hold, they can work a Compleat Righ-*

Righteousneſs OUT OF THEIR OWN BOWELS, *Ibid. Epiſt.* & p. 53. *Dial.* p. 38. and yet a while ſince, all was to be done by the Motion and Operation of God's Spirit alone. O Confuſion it ſelf!

7. *They own Chriſt in all he did,* ONLY *as an Example,* Contin. p. 54. yet juſt now he made us deny his Coming at all. What ſtrange Lying and Self-Contradicting is here?

8. *That the* Quakers *Diſſemble when they tell People they own the Scriptures, and that they render them of no more Authority then* ESOPS FABLES, Cont. Epiſt. That a *Quaker* ſhould ſay, *That which troubles thee is thy* PUZLING *thy ſelf ſo much in that* BOOK THE BIBLE, *thou wilt never be ſetled till thou throw that Book* AWAY, *Cont.* p 76. A Wicked Lye. Alſo, *That a* Quaker *ſhould ſay to one* T. Hollbrow, *What doſt thou tell me of the Scriptures? they are no more to me then an old Almanack* Which we renounce both as being a Lye, and an Irreverent Expreſſion. For *J. Nobbs* on whom it is charged, was a *Ranter*; and if I miſtake not, it was ſpoken before the People *Quakers* were known in the Southern Parts, if not before God's Breaking forth by them.

9. *That any thing againſt our Miniſtry (though never ſo true) muſt be looked upon as the greateſt Lye,* Ibid. Epiſt. But this is one to be ſure; God will clear their Innocency, and confound their bitter Enemies.

10. *That* Nicholas Lucas *ſaid to one of* T. Hicks's *Acquaintance, that he might burn the Bible, and ſerve God as well without; and that he might write as good Scripture himſelf, if he would have any,* Ibid. pag. 5. A Lye, he diſowns, and in the *Appendix* may be ſeen.

11. *That they appoint their Ministers afore-hand, to speak in such a Place, and at such a Time; and that they go to Meetings only to encourage* (that is, *to decoy, trapan and inveagle*) *others*, Ibid. p. 66. Very Lyes, I testifie in God's Fear.

12. *That the* Quakers *bid People follow the Light within, and if they do so, then will they load such with most bitter Revilings*, Ibid. p. 68. A Lye, every title of it. What? Are they represented to be *Overturners of all things to exalt the Light within*, and now revile People most bitterly if they obey it?

13. *That one of us should bid her Husband take another Woman*, Ibid. p. 63. We charge upon him for a Slander.

14. *That Motions of God's Spirit are pretended by* Quakers, *at least one of them, to refuse Just Debts, and that they may do so by their Principles*, Ibid. p. 69. is also a Story hatcht in Hell.

15. *That scarce a Man that reads* W. Penn, *but thinks him to be either* DISTRACTED OR WORSE, *Cont.* p. 87.

16. *That such as ask us Questions we call Reprobates, in the Sorcery, Witchcraft, polluted Beasts, Serpents, Sots, &c.* Ibid. p. 86.

17. *That one of us should say, if one that had writ against us, that if he writ any more against us, that we would Print any thing against him, that any would report,* BE IT WHAT IT WOULD. *Dial.* p. 73.

18. *If any Discourse with us, 'tis the Man, and not the Argument that we will be concerned with. And if we can fix any thing that is Odious, it shall pass for an Answer, and a Confutation; And to fill up their Wickedness they will in their solemn Way of Prophaness and Blasphemy, bless God that they have thus answered.*

But

But who has moſt medled with Perſons may be ſeen, who unprovokedly has taken into Twelve Sheets about 20 *Perſons*, and all of them ſuch as have been wholely unconcerned with him, and are Strangers to him; a Way I never took. How far we medle with our *Adverſaries* Strength, our Books will beſt declare. Nor are his *Dialogues* with me leſs then a moſt undeniable Demonſtration of the higheſt *Forgery*, *Partiality*, *Cowardlineſs*, and *Impudence* that ever was given by Man, who falls upon our Concluſions, and never concerns himſelf in our Premiſes: *A Principle obtained through many Arguments, he can tell how to crop, clip, pervert and diſguiſe, and then call it ours*; But to engage an Argument that leads to it, as by us defended, it is not in him ſo much as to adventure; *His Forgeries have been his Anſwers*; *And our Principles abuſed, he thought Confutation enough to themſelves.* When he has given an Error for a *Quaker's* Principle, truly all may believe it, if they will for him, he has offered in no place but little to the contrary, and in moſt places nothing at all.

How Honeſtly or Worthily he has dealt with us is further evident, who brings in five of us, *Fox*, *Dewsbury*, *Criſp*, *Whitehead*, *Penn*, under the Suſpicion of being Wilful Lyars, Fornicators and Adulterers: For though he ſayes *but ſome of them*; yet not Naming *Who*, the Blemiſh lies againſt us all, every one being left to his Liberty to think, which are the Men.

Ah! the God of Vengeance will repay this Murdering, Wicked Spirit, that as greedily Haunts after our Ruin, as the Evening Wolf doth after the Prey. If theſe Defamations are to paſs unjudged of the

Anabaptists, God's despised Light will judge them, when all their Profession shall never relieve them from under Burden of it.

Thus far of *Contradictions*, *Perversions* and *Lyes*. Now for a few of his *Forgeries*.

Some of *Tho. Hick's* FORGERIES Detected.

I shall now endeavour to give some brief Account of his FORGERY; and notwithstanding the Hole he hopes to escape at, I doubt not to make it appear that he is guilty of it, and therefore a FORGER. My Argument runs thus.

Arg. IV. *He that gives that for a Man's Answer to any Question, that is not his Answer to that Question, is a Forger; but that* Tho. Hicks *hath done, therefore* a Forger, *consequently* no True Christian.

He agrees to the First Proposition; the Second he denies, as I suppose, which I will prove.

T. H. Anabaptist, Is it Honest in you to deny the Scriptures to be a Rule to others, when at the same time you make it a Rule to your selves? *Dial.* p. 24, 52.

Quak. *Thou mistakest us when we make Use of the Scriptures, 'tis only to quiet and stop their Clamours that plead for it as their Rule.*

Anab. Did this Light within create the Heavens and

and the Earth, &c. it being proved that it self is but a Creature?

Quak. *Yes.*

Anab. Is this Light within the Immediate Object of Divine Worship?

Quak. *Yea.*

Anab. Doth not this justifie that horrid Act of *James Naylor*'s at *Bristol*, in receiving *Hosannah*'s with Divine Worship, &c? *Dial.* p. 64, 65.

Quak, *I think not meet to answer such Enquiries.* A wicked Lye; for we disowned what was Condemnable, as himself afterwards did. Again,

Anab. If this Light be the Rule, who is the Subject capable of understanding it? *Ibid.* p. 13, 14, 15.

Quak. *Thou art Drunk with Words and Carnal Distinctions, I know not what thou wouldst be at.* A very Lye,

Anab. More the Pitty, if thou so furiously Contendest for this Thing, and yet knowest not what I would be at, &c. *He makes us Bad that he may condemn us.*

Quak. *Thou art a Wicked Creature; Blackness of Darkness is reserved for thee.* This is given in Derision.

Anab. Was not my Question Plain and Familiar; but is this Answer pertinent? Is it not needful we should be informed, who must obey this Light? &c.

Quak. *Thou art a Serpent, and the Curse of God is Eternally upon thee.* A Question never so answered that he can prove.

Anab. This Language is so Natural to you, that it is as difficult for you to leave it, as for the *Ethiopian* to change his Skin, &c. *Ungodly Man! Who sees*

not

not that 'tis his Deſign not to be informed, nor inform us; but to Scoff and Deride us?

Quak. *Thou manifeſts thy Darkneſs, and that thou art ſtill in thy Imagination.*

Anab. What need theſe Impertinencies? T. Hicks *is the Father and Forger of them.*

Quak. *I comprehend thee, and ſee the Serpent's Subtilty in theſe Queſtions; thou art out of the Truth, and drunk with Words.* What is he that ſpues out theſe invented Anſwers?

Anab. Either thou canſt, or thou canſt not anſwer me; be ſo free and honeſt as to tell me ſo. If thou canſt, pray let me know, whether the whole Perſon, or part, or ſomething elſe? *What is this but to incenſe People againſt us, and beget Deriſion?*

Thus *Reader*, does this Ungodly *Anabaptiſt* (the Scandal of his Profeſſion) treat us. We charge it all with *Forgery* in the Name of God, the Lord of Heaven & Earth; and every Body that is not Blind, may ſee enough *Scorn*, *Ignorance* and *Prophaneſs*. But hear a little more.

Anab. Do you believe the Scriptures to be the true Sayings of God? *Ibid.* p. 25.

Quak. *Yea, ſo far as they agree with the Light within.* An Arrant Forgery.

Anab. How ſhall I know that?

Quak. *I Witneſs it.*

Anab. Muſt I believe thee upon thy own Words?

Quak. *I would have thee do ſo.* Abominable Forgery!

Anab. Wer't thou never Miſtaken about Perſons and Things?

Quak.

Quak. *This is an Ensnaring Question.*

Anab. Did the Primitive *Christians* use to answer thus?

Quak. *We deny Imitation; We are to speak as we are moved.* O Ungodly Mocker and Forger!

Here's your *Anabaptist*, a *Preacher*, a *Perverter*, a *Forger*, and a *Prophaner* of wholesom Words. Who moved him to this *Romance*, but the Father of Lyes? What *Quaker* can this be besides his; I mean, *that Unchristian* Tho. Hicks? God will avenge the *Quakers* Cause upon his Head, as sure as he is God, if he for these things repent not. But yet a little more upon Perfection.

Anab. Will this convince me, or any other, of your Perfection? *Ibid.* p. 72, 73.

Quak. *Though it do not, yet thereby we shall render you so Odious to our Friends, that they will believe nothing that is spoken by you against us.*

Anab. Then may I not conclude, that the Reason why you so freely Rail against, and Reproach your Opposers, is only to secure your Credit with your own *Proselytes?*

Quak. *I cannot deny, but that there may be something of that in it.* O Unreasonable Man!

Anab. Will you be so liberal of your Revilings, whether your *Adversaries* give Occasion or no?

Quak. *It concerns us to render them as Ridiculous as we can, and to make our Friends believe, they do nothing but contradict themselves; And if this fail, we will insinuate something by way of Question that may be Reproachful to them.* O Horrible Impiety! God, our God

vindicate our Innocency from theſe Helliſh Slanders.

Anab. But doth not this ſignifie a very Diſhoneſt and Malitious Mind in you?

Quak. *We care not what you think, provided our Friends think not ſo.* Again, *We will give it out, that we have both Anſwered and Confuted our* Adverſaries, *and our Friends will believe us, which is enough to us.*

Obſerve *Reader*, what a very Villain this *Anabaptiſt* has made of a *Quaker*; But where will it light, *when the* Anabaptiſt *ſhall be known to be the Maker both of the* Quaker *and the* Villain *too?* If this be not *Forgery*, there is no ſuch thing in the World? O my Heart trembles within me to think of this deteſtable Piece of Cheat. He writes as if he were hardened againſt God, deſperate againſt us, and reſolved to the Abuſe of the poor People, to make them believe his *Fictions* to be *Truths*. But the *Devil* always ſpoils his own Buſineſs: For who (not quite diſtracted) can think it to be more our Intereſt, to pleaſe our Friends, *that we are already ſure of*, then thoſe who are not yet ſuch, with Deſign to make them ours?

I charge theſe things with abundance more, relating to both our Doctrine and Practice, upon him, as abominable *Forgery*; And the Weight hereof ſhall ly upon his Soul in the day of his Death. And the Righteous God of Heaven and Earth will terribly plead our Cauſe in his Conſcience to his great Amazement, and perpetual Anguiſh, if he repent him not of theſe Undertakings.

But he objects, what Fierce and Impertinent Language

Language he has given in Answer to several Questions *E. B.* furnisheth him with, in his Answer to one *Philip Bennet* a Priest; As these: *Thou art a wicked Creature, Blackness of Darkness is reserv'd for thee. Thou art a Serpent, and the Curse of God is eternally upon thee. Thou Beast, to whom the Plagues of God are due*; with which he makes a great Boast in his *Continuation of the Dialogue* written, in part, to prove the *first* no *Fiction*: But till it be better done, he will remain a *Forger* in the Minds of all Impartial People; For that is not the twentieth part of what he has given under the *Quaker's* Name. Should that be admitted for a Proof so far as it extends? We have little Reason to believe that to be a sufficient Proof of the Reality of the first, whose very first Question and Answer is a downright Forgery in *G. Whitehead's* Name and that *with no Quotation*, though he promis'd it; at once proving himself *Lyar and Forger too.* But in Defence of that worthy Sufferer, and deceased *Prophet* of the Lord, I have this to say.

1. *First*, God having raised him with others by his Eternal Power which was very dreadful, & lived as a flaming Fire in the bosome of them against the *Formality, Hypocrisy, Covetousness, Persecution and other Wickedness* of that Generation of *Covenant-Breaking Professors, both with God and Men, from whom they under-went bitter Mockings and cruel Sufferings.* He and they have been drawn forth of the Lord to *check, rebuke and strike dumb that Unclean, Unregenerate and Serpentine Spirit and Nature which was predominant, and that under the shew of Worship, and Forms of Religion, acted in a Mystery against the Life and Power of God*-

Godlineſs. Wherefore, when this *Prieſt* in his Subtilty and unclean Wiſdom of the Tribe and Trade of the Ungodly *Phariſee* propoſed theſe Deep and Weighty *Queries* (not ſo much to be inform'd as to enſnare; that's God's Word of Truth) *whoſe State was to come to Judgment for Sin, and into the deep Fear, Aw and Dread of Almighty God, becauſe of Iniquity, that through God's Righteous Terrors and Judgments, he might learn the true and experimental Knowledge of what was convenient for him to know* (For they that do the Will of God, can only know the Life and Truth of his Doctrine) I warrant it from God, and by the Sence of his Eternal Spirit do declare, that it was the Portion, *and only fit Anſwer to be given to thoſe trapanning Queſtions*: And had *E. B.* gone into a familiar Opening to his Vulturous, Unclean, Serpentine Eye, all the deep Things of the Spirit of God, and Myſteries of his holy Kingdom, who was in that Nature that crucified the Lord of them, *E.B.* had brought the Wrath of the Eternal, Allwiſe God upon himſelf inſtead of the Prieſt, whoſe righteous Judgments were come, and at that time abroad in the Earth; And I do believe they ſtruck him home, or we had heard of him ere this; For Hypocrites and Diſobedient Men ſometimes are ſooner ſtruck with Judgment then Argument.

2. Nor did the *Prieſt* enquire ſo harmleſsly, as *Th. Hicks* would falſly inſinuate. It is the Language of *a white Devil*, onſet to *Carp, Cavil, Catch and Enſnare the Innocent*, for the Promotion of the outſide and formal Religion; then cryed up, and ſecretly to ſmite at, and withſtand the Lord's Spiritual Appearance then *Cont. P.* 18.

then breaking forth in the Nation. But the *Prieſt queries ſmoothly*? And what then? Is it ever the farther from being *Serpentine* for that? Was it not *Then* the *Jews* ſought to entrap Chriſt by their Queſtions, *when* they came with a ſeeming Veneration and Acknowledgment, calling him *Maſter*, and the like? *Are ſharp Words a greater Provocation, then a ſubtil Twining and Deceitful Spirit.* If *Tho. Hicks* can no better diſcern Spirits, than to believe every thing fairly ſpoken, to be true, his Judgment is like to be little minded; he is dead to all right Feeling. Every Spirit and Queſtion is not to be anſwered; And can he ſo baſely miſconſtrue our planeſt and moſt upright Aſſertions, and yet put ſo high an Eſtimation upon every thing writ againſt us? He ſhews he would have us miſrepreſented at any rate. Let it ſuffice that *E. Burrough* gave no harder Names then the Scripture by *Rule* allows, we read of *Dogs, Bears, Wolves, Swine, Serpents, Vipers, Foxes, Children of the Devil*, and ſuch like; and as that Nature to whom they were then given, thought them hard, ſo does *T. H.* now; but the ſame Power that then gave them, has now us'd them, to the ſame End and Purpoſe, and I abide by it.

3. Whereas *Th. Hicks* inſinuates, that what *E. B.* ſaid was to the Man, eſpecially as to determining his Eternal State; I ſay, he has in a great part miſtaken both him and us; For it was not ſo much to the Perſon, *as that accurſed Seed which was transformed in him, by whom the Soul was deceived, and the Heel of the true Seed bruiſed:* Therefore it was an Anſwer of Love to the *Prieſt*, though a ſharp and heavy

heavy Answer of Judgment upon *that Mind* in him, which never did, nor never will, nor can please God in any.

4. 'Tis very hard and wicked with a Witness, in *T. H.* that he should run away with two or three leaves of a large Folio Book of about *nine hundred pages consisting of so many solid Testimonies, pertinent Answers, heavenly Epistles, his Pleas of Liberty of Conscience, his Letters, Prophecyes and Messages to the Powers* (some of which his party is concerned in) and overlook them all; yea, and like a most Irreligious *Miscreant* indeed (for 'tis but a Misbeliever) and with as much Hard-heartedness and Inhumanity, as could be shewn by one Man, *trample upon all his Valiant Acts, Tedious Labours, Great Sufferings, and Testimony unto Death it self for the free Exercise of a Good Conscience to God and all Men:* And as if it were not enough, to rob him of the Praise due to his Life, and to speak Evil of him, now he is dead, *he endeavours what in him lyes, to invalid his Reward, by rendring him unworthy of any Portion but what's to be had in Hell.* God is my Record this day, I would not, to inherit more Worlds then there are Stars in the Firmament, have so violated the Law of Charity, against the most violent of our deceased Opposers; and God is all-sufficient both to find out, question, and recompense this Ungodly *Traducer*, whose Envy, I doubt not has Fire enough in it, to burn that good Man's Bones with his Books, as the *Blood-thirsty Pope* did honest *Wickliff's*; But Thanks be to almighty God, 'tis not in his Power, nor any of his old *Covenant-breaking cankered Adherents*:

Ibid. P. 27. 29. 32, 33, 34, 38.

God

God has ſwept them off the Stage; And I declare it to be both my *Faith and Prayers*, that they may never come on it more; For it is ſcarcely to be doubted, but if that Day were come, rather then not root out the *Quakers*, *Th. Hicks* would firſt forge *Faults*, and then *Evidence* to prove them. No Man can be ſecure of him in common Converſe, who to compaſs his End, upon ſuch as oppoſe him, will SELF-CONTRADICT, PERVERT, LY, FORGE, beyond which in this World is nothing but direct Murder, and that's a Queſtion, ſince in ſome Caſes it were leſs irkſome to dy, *then to be defamed.*

Is this Doing as Men would be done to? Was D. Patricks *Friendly Debate* betwixt the *Conformiſts* and *Non Conformiſts* ſo Unrighteous in the Account of the *Non-Conformiſts*, becauſe he made their Anſwers? and doth *Tho. Hicks* purſue that Example; yea, to a *Continuation* alſo, as he did before him? Nay, did not *T. Hicks* once, upon a time, condemn the Diſingenuity of that Way of Writing? Yet himſelf the Man. Let us but conſider the Early and great Care of ſome called *Anabaptiſts*, to detect the *Forgery* of the *New-England Bloody Baptiſm*, lately cryed and vended in this City. Could one think that a Chieftant of them ſhould be ſo Guilty of the ſame Injuſtice? and which is worſe, hardened in it too? and which is worſt of all, at that very Inſtant when they were teſtifying their great Abhorrence to all ſuch Actions, and uſing all poſſible Means to check and interdict the Forgery? But we may learn from hence how hard it is for *Th. Hicks* and ſome of his *Abettors*, in the midſt of all their

pretended

pretended *Zeal* for the Christian Religion, to do as they would be done by: They can fly to the *Council-Board* for an Order against it; to the *Lord Major* for a Prohibition of its Sale; To the *Arch-Bishops Chaplain*, both to recall his License to the Forgery, and give them one to detect it. *What have they mist to clear themselves?* But this had less suspected to be done meerly out of Reputation, if they had taken that Vile (yet their Brother) *Anabaptist*, *T. Hicks* into hand, for his Envious, Lying *Pamphlets* against us; whose Greater Pretences to Religion renders him far the worse *Forger* of the two: For the *Author* of that *Pamphlet* did not so much make it the Principle of those People to destroy, as to recount under the Relation of a *Brother* to the Party murdered, the Lamentable *Tragedy* acted by a Member or two of that People, which if it had been true (as perhaps it is a Lye) the whole Body had not been concern'd to answer for the Passion and Fury of two or three particular Persons, further then to renounce that Action. But *T. Hicks* hath publickly avowed *Lyes* against us, the Grosset imaginable, rendring us *Inconsistent with Christianity*, and *Destructive of the Government* under which we live, and that by OUR PRINCIPLES too; then which no greater *Charge* can be given, as well as no greater *Lyes* told against us. Well! God will be even with them for these things; and will rid both Himself and us, of that Generation of Vipers and Hypocrites, who make Lyes their Refuge, and glory in their Warfare against the Lamb, and his Followers; who will assuredly have the Victory: But the Tender-Hearted God will gather

gather, and that speedily, I do believe as well, as that I do very greatly desire it.

To conclude, In both Books he has given those Answers in our Names, which never were our Answers at all; And that little he has quoted out of our own Books, he has given as those Answers to other Questions, & many times to other Matter, therefore not our Answers, but his own: And consequently *Th. Hicks* is guilty of *Forgery*, and so a *Forger*. Thus much of this Subject, to his eternal Infamy, if not wip'd away by unfeigned Sorrow and Amendment of Life.

Of his RAILING, ILL LANGUAGE and EVIL TREATING of our Friends in general, and my Self in particular.

Arg. V. *He that Rails, Reviles, calls Names, &c. is no True* Christian; *but such is* T. Hicks; *therefore* no True Christian.

It seems a great Crime with *Tho. Hicks*, that the *Quakers* will not own the Scurvy Reflections of their *Adversaries* (which were the next way to be thought *Guilty*) And which is stranger, he calls them Names for defending themselves. If we refuse their base *Epithetes*, reject their Lyes, and lay their Slanders at their own Door; they report us a sort of *Foul-Mouth'd-People*, *Censorious* and *Judging*; and which is

is most intollerable, they account such Carriage towards us *Gospel-Zeal* & *Plain-Dealing*, which are only better Words for *Reviling* and *Railing*. But whilst some have thus shewn themselves against us, upon close Encounters with our Books, *Tho. Hicks*, that he may be Extraordinary (though in Wickedness) *forges Ill Language under our Name, that he may the better practise Railing against the* Quakers, and insinuate with the Vulgar for a Reality, a very *Fiction*; but since the Answers as they are, he pretends to condemn as bad, he is at once to be blamed for *Forgery*, *and forging that which is Reprovable too.*

But that which deserves our notice is, that *Tho. Hicks* should be the Man of all others, that takes most upon him *to rate the* Quakers *for their Sharp Dealing with their* Adversaries, who is not only Unjust in doing so, *but Excessive in his Bitterness against them*, witness these Scurrilous Invective Expressions.

A Dialogue between a Christian and a Quaker. Their owning Christ, and the Christ they own, a meer
Dial. *Mystical Romance. Cheats and Impostures.*
p. 1, 10, *Lyars. Malignant Errors. Their Hypocri-*
27, 28, *sie, Deceit. Equivocations.* The way they
41, 43, arived to that Degree of Perfection, *was*
78, 79, *by Quaking, Foaming at the Mouth, with*
80, 81, *dreadful Roarings and Howlings, and this,* he
89. sayes, *the Devil Influenced us unto.* Again,
Cont. *Delusions, Impertinent Canting, Non-sense,*
Tit. Pa. *Blasphemy. The* Devil's *Slaves. Paganism.*
p. 50, Satan's *Snares. Pernicious and Perilous Er-*
56, 58, *rors. They are inspired and influenced by that*
66, 68. *grand Impostor the* Devil. *Blasphemous and*
70. *Ridiculous Canting. Enthusiastical. They decoy and trapan. Your Idle, Non-sensical and Blas-*

Blasphemous Prating. Inspired by Satan. *You are as Vile Impostors as ever were.*

Thus much of Us and our Way in general, besides his *Knaves, Cox-combs, Impudent and Audacious Fellows*, that he has called our Friends in Religious Conferences. I think it not unseasonable to say something of that Entertainment I have had at his hand. I am wholely a Stranger to him; I ever had an Esteem and tender Regard to the Sober and Tender-hearted among that People with whom he walks; I know not that ever I had to do with them in general, and I am sure, nothing at all with *Tho. Hicks* in particular, as to Religious Controversie. I may further say, that some of them have known me long, my *Temper*, *Education*, *early Dissent from National Worships*, my *Sufferings* upon it; and if they will be true to me, they must say, I have had the keeping of a Good Conscience above the one half of my Life in my Eye, being now about twenty nine Years old. Now that *T. Hicks* in the midst of his severe Rebukes of us as abusive to our *Adversaries*, should treat me with such Unhandsome Reflections, as *Confident Dictates*, *intoxicated with Pride*; *Tinkling and Ridiculous Words*; *Arrogant and Conceited Man*; *Confident Dictator*; *Rash, Inconsiderate and Opinionated*; *I appeal from* W. Penn *in his Rage and Fury*; His *Talk beray'd his Arrogancy*, *transported with Pride and Error*; *Brazen'd with Impudence Rage and Folly*; *Precipitate into Blasphemy*. I say, that he should thus vent his Passion and Displeasure upon me, who never had to do with him, is certainly very Unchristi-

Dial. P. 83, 84, 85, 92, 93, 94. Contin. P. 87.

an, and altogether Unworthy of any Man that pretends to correct others.

But why *Transported with Pride and Error?* only, because I said, in Defence of God's revealing his Will to Man, *that methinks this one Demonstration should satisfie all (viz.) when neither Man, nor Scriptures are near us, there continually attends us that Spirit that immediately informs us of our Words, Thoughts and Deeds, and gives us true Directions what to do, and what to leave undone.*

And this is the whole Provocation, or Reason assigned by him, for such Rude and Unhandsom Expressions, *and that to a Man that never had to do with him.* God's Witness in all Consciences judge betwixt us, if so true an Expression deserves such Affronts; and if such an Answer ought to pass for a Confutation. Besides it is basely done of any Man to run down the Labours of any Man by *Shreads* and *Scraps* of Matter; or to fall upon a Conclusion without so much as encountring one of those many Arguments that leads to it. A Way, *T. Hicks* of all Men, has proved himself most Expert and most Unjust in. But why *Confident Dictator, and brazened with Impudence, Rage, and Folly?* Because in my *Second Part of the Apology* in Answer to *T. Jenner*, a *Priest* in *Ireland*, who had publisht scores of Lyes, Scandals and Personal Defamations against many of our Friends, and particularly against my self (that his Book seemed but an *Epitome of Lyes and Abuse*) I did say, *O wretched Impudence! Could any but a Priest brazn'd with Rage and Folly, ever pronounce so great a Lye*, as that we should persecute the Truth and its Followers, with bitter Revilings

and

and Reproachings? when yet sayes *T. Hicks*, *that, to which* Penn *thus replyes, is such a matter of Fact, that Thousands can bear Witness to the Truth of it.* But herein has he done foolishly, for it being yet disputable betwixt us, *what is Truth, and what is Persecuting, and what is Reviling?* Can he have so little Modesty in his Cryes against Impudence, as to make our Accusers & Parties, either *Judges* or *Witnesses?* We shall submit it to an Impartial Judgment; but not to *Tho. Hicks's Pride and Passion.* However, this is most true, that to call Christ's Light an *Ignis Fatuus, a dim Light, the Spirit of the* Devil, *that we are of the* Devil, *that we are possest, are Witches, acted and mov'd by* Satan, *Enemies to God, Christ, the Spirit, Religion, humane Societies*; with many Stories that we have offered to prove *Lyes* in the Sight of all Men, and particularly what he charged upon my self, viz. *That* Penn, *another of their Teachers, did boldly affirm to a Friend of mine in* Dublin, *that whosoever shall expect to be saved by that Jesus Christ that was born in* Judea, *and suffered at* Jerusalem, *shall be deceiv'd*; which I declare to be a Lye *in the whole, and every part of it.* I say, this is certain, that so much evil Treatment may well extort that sharp and just Rebuke from me: But if it be Criminal, (I know in *T. Hicks's* account it is) for me so to Character a *Priest* that had written an entire Book against us, in which he had most wickedly belyed our Principles, and abused our Friends, and bespattered my self in particular.

What can He think of himself, to say so much more of me, who never writ against the *Anabaptists* in general, nor *Tho. Hicks* in particular, *much less*,

that I have *vented or aggravated so many horrible Lyes against either them, or him?* If his Conscience condemn him not of Baseness, Passion and Partiality it is feared; and if the *Party* he belongs to, judge him not for such Unjust Procedure, they will be condemn'd of God's Light, that will bring every Unfruitful Word and Work into Judgment.

His Insinuating *that I entitule J. Nailors Blasphemy and Railing, wherewith he was charged at* Bristol, *upon the Holy Spirit, and that neither he had, nor I have Words enough to signifie our Venom and Malignity*; because I said of *James Nailors* Book writ long before his being so charged, "That if he had treated that accursed Stock of *Hirelings* ten thousand times more "sharply, it had been but enough; is like the rest of his *Ungodly Perversions* already noted; For *first* I speak against Hirelings; and I have said nothing of them, that the Holy *Prophets* have not exceeded, who called them *Dumb Dogs, Greedy Dogs, Wolves*, and such like. But *T. Hicks*'s Concern for *Hirelings* shews both that he is one himself (and indeed has been so a long time) and next, that he is fallen with many more from the *first Love* and *Principle* of that People called *Anabaptists*.

2. From my Justifying *James Nailor's* Sharpness in a particular Controversie against a *Deceitful, Lying Priest*; he infers, that I defend him as to his publick Miscarriages at *Bristol*. Is this thy Conscience? hath all thy pretended Scriptural Doctrines, Knowledge, Study, Preachments, &c. brought thee no further? God will blast it all, and bring thee to Judgment for these things.

Well may I return the third particular against thy

thy self, *and Warn all People how they adhere to a Man ſtor'd with ſo much Untruth, Slander, Perverſion and Forgery*; who art alienated from God's Light as near as it is to thee, and that Heavenly Life that is felt therein of all thoſe who believe and obey the Light.

Reader, Let us not be eſteemed *Railers* becauſe we rebuke *Railing*; Nor our *Religious Cenſure* of their *Perverſions*, *Forgeries* and *Prophaneſs*, be accounted *Reviling?* 'Tis Trouble enough to us to be thus concerned in Controverſie; We would find other Employment if ſuch Envious Spirits found not this for us. 'Tis not our Choice, but theirs; They began, and which is worſe, when the Powers left off. Their Reſtleſs Spirit ſhows, it muſt have its Vent ſome way. *Policy* and *Enmity* together have turn'd it upon us: ſo that our *Peace* from the *Powers* proves a *Perſecution* from ſome of the *Profeſſors*, as the Experience of the *baſe Cowardize* of many among them gives us to remember, that the *Powers Perſecution* was the time of *their Peace*; who like *Inſects lay dead during thoſe Winter Seaſons:* We were then their made Walls to flat the Shot, and Bulworks, to reſiſt the Aſſaults; and the more *Moderate* prayed, that we might be enabled to ſtand; But no ſooner were we come out of that Fiery Furnace then we were ſaluted with an *Impoſture from* Lincoln, *and a Lye from* Dover, both ſubſcribed by *Anabaptiſt* Preachers, with ſeveral Clamorous Books ſince. An Ill Recompence indeed for our Love and Sufferings: But from God is our *Reward*, therefore we are not moved; with whom we leave our Innocency; and he will Effectually plead our Cauſe with our *Adverſaries*.

His

His SCOFFS, or slight ESTEEM of WITNESSING; With a *Word to Professors*; With a Conclusive *Supplication to the Lord.*

Arg. VI. *He that Slights and Scoffs at* Witnessing *is no True Christian*; *but that doth* Tho. Hicks, *therefore* no true Christian.

It was the Way of the True *Prophets*, *Apostles* and *Churches of Christ* to declare of what they had known *Experimentally* of God and his Work, otherwise they must have been uncertain of the Truth of those Things they have recommended to us: And since the Times of *Reformation*, from the Thickness of *Popery*, *Experiences* have been very Excellent Things. I remember, though very young to Thousands, what a great Stir and Flockings there has been in my time after such *Preachers*, who could by any *Experiences*, approach the Consciences, and tell People upon Tryal what God was, and what *Christ* was,

The Waldenses *accounted themselves* Witnesses; *their best Argument was their Conscience*, P.P. Perrin. Hist. Wald.

Luther *oppos'd the* Pope *and his Adherents*, *particularly about* Justification by Works, *upon Experience*. *He made it to stand* in the Testimony of God in the Conscience, that he was accepted from an Inward Work of God's Spirit, *and*

was, and the *Holy Spirit*, with respect to the Soul of Man, as to *Manifestation, Operation, Conviction, Faith, Temptation, Victory over Sin, Regeneration*, and the like. Indeed, it was the Want of this Preaching that gave such a Dis-relish to People of the National *Priests*, and they suffered not a little for their Change: Sure I am, some Forms, reputed less *Phanatical* then that in which *T. Hicks* is, prest closely after such a *Ministry*, and utterly decryed all other to be Beneficial in the Church of Christ: But the Lord God having appeared in a more Immediate and Spiritual Manner, & some having taken up their Rest by the way, (therby *losing their first Desire and Love*, and so the more Insensible of these further Breakings forth of God's Power amongst them) under the more refined Form they have sat down in (and where the Lord *and not any Outward Works, much less such as their Works were*, Wessel, & Luth. confer. Fox. Mart. 2. Tom.

The English Martyrs *laid the Stress of their Opposition to* Popery, *upon their* Witnessing better things, Book of Mart.

The Brownists *call themselves, God's*-Sack-Cloth-Witnesses *in their* Apology *dedicated to* King James, *in the beginning of his Reign*, 1. *yea, in that* Epistle Dedicatory, *they speak several times to that purpose, their being* Witnesses, *that they did* Witness, *&c. The like often in the* Preface *& Book it self, with great Zeal and Honesty. 'Twas what they al in their several day felt springing up in them, that gave them to* relish Persons, Words, and Things; *and as they* savoured, *so they* testified. *Their* Experience *was the Ground of their Knowledge*

ledge; *And their inward* Witnessing the Work and Will of God, *the Reason of their* outward Witnessing for it unto Death it self.

Lord in some Measure might have appeared to them) do they in this Day *set themselves to War against the Light and Life of Christ within*; For indeed it is a State too *Inward*, *Self-less*, and *Spiritual* for their Carnal Minds, that can only perform an Outward and Formal Worship, to arrive at. Now such being closely beset in their Fading and Dying Forms, and many on all hands, in whom there are any tender Desires after God's Invisible Presence, falling from them (like Men that seek themselves, and not the Lord) they are belabouring hard to prevent such a Separation from them; and indeed, they are grown so *Dry* & *Barren* of all Good, by their Opposition to the Lord's Truth, as now revealed among us, that they come to lose (with their former good Desires) their very Doctrine; And that which above all things was once most desirable to the better Sort of them) and applauded by all, is become *a Theam for Scorn and Derision*; I mean, WITNESSING.

Thomas Hicks, though an *Anabaptist-Preacher*, cannot abide to hear of *Witnessing*. He had as lieu meet with *the Lye*, as *Witnessing* for an Answer. He commonly bestows *Ignorance*, *Folly*, or such like upon It for a Companion; And though another Return might be as easily found out by him, yet because it may not so well suite the *Scoffer* and *Prophane*, WE WITNESS IT, is to go in its room. To which kind of Answer he usually replies, *What is Thy Wit-*

Dial. p.20, 25,68,72. *Cont.* p.23.

Witnessing to Me? Do not put us off with your Witnessings, which signifie nothing to us. Thy Commands and Witnessing are much alike to me, with more of this kind.

My *Friends*, In the Love of God, that would have you redeemed and saved, I beseech you, *turn away from such Blind Guides*, their Paths are Darkness, and the End thereof Death; If ever you will know and worship God aright, you must come *to the measure of his Spirit in you*, that is given *to convince the World of Sin*, and you must know the Work thereof *Experimentally* in you, or your Souls perish for ever. *My Friends*, I have a great Stress upon me concerning you, would I could reach into every Soul of you, that you might be touch't with this true Testimony; for I know not more truly that God is, *then that I feel him to be a Rewarder of every Man according to his Works*; *and such as Men sow they must reap.* And truly, *my Friends*, Time passeth away apace, and the Day makes haste over you, if your Visitation be shut up in God's Withdrawing the Light of his Countenance (inwardly to be felt and known by such as turn to it) *your Condition will be miserable for ever.* I beseech you in the Bowels of the Love of *Christ Jesus*, unto whom this comes; Be Still, Cool and Moderate, *let him in, whose Right it is*; He will *affect your Hearts, purifie your Souls, destroy your Enemies, and finally save you from Sin here, and Wrath to come*; for to that End was he given a *Light to lighten the* Gentiles, *and for Salvation to the Ends of the Earth.* And hold no Communication with such Unsavory Persons as *Thomas Hicks*, a Man turn'd, I testifie, from the Grace of God into Dryness, and Wantonness, and Prejudice, who

makes

makes a *Mock at Experience*, and to whom *the Weighty Work of Witneſſing is Matter of Deriſion.* O the Ill Uſe he has made of Religion, and the Lamentable End he is come and coming to! *My Friends*, get to *Experience*, get to *Witneſſing* by all Means, and that with all Speed; *for thoſe who cannot* witneſs *God's Work and Will done in them to their Sanctification, ſhall never ſee Heaven; That is the Word of the Lord God of Life and Power, and it is ſealed for ever.* Ah! Life for your Souls, or you periſh, which is only known in the Light; and ye muſt be born again, or you enter not into the Kingdom of God. No ſplendid Shew, no Methodical Articles, no Outward Fellowſhips will ſerve turn; *Friends*, they will all ſtay behind, when you muſt go away once and for ever. Therefore be not Oppoſers of God's Work in your ſelves, nor others; but ſeek after Inviſible Life for your Souls, that will go with you: And if you will *believe in the Light, you ſhall not abide in Darkneſs, but ſhall have the Light of Life*; which, bleſſed be God, we do *Experience, yea*, Thomas Hicks, *we Witneſs it.* And though thou haſt beſtowed much time to *Abuſe, Belye, Slander, and Traduce* our Friends in general, and my ſelf (*a Stranger to thee*) in particular, yet I can forgive thee, and the Lord is Record for me, I wiſh thy Salvation. O that theſe heavy things might not be layed to thy Charge! For, ſo ſure as God liveth, *Great will be the Wrath that ſhall follow*; yea, God will viſit for theſe Unrighteous Dealings: And I teſtifie to thee from God's Living Spirit, if thou deſiſt not, and come not to deep Repentance, the Lord will make thee an Example of his Fury, and thy Head ſhall not go down

to

to the Grave in Peace; and by this ſhalt thou know, that not a Lying, or Deluſive, but a true and Infallible Spirit hath ſpoken by me; yea, the Light within will bear Witneſs to the Truth of theſe things on thy Dying Bed; and then remember me. I wiſh well to all; I ſeek the Good of all; I have nothing in my Eye, *but the Glory of my God, the Proſperity of his Truth, and the Salvation of all People,* through their Belief in it, and Obedience to it. Wherefore my Heart is not diſcomforted, but I have Peace with him, whoſe Preſence I feel, in which is Life to my Soul, Strength towards my Labours, Support under Sufferings, and a plentifull Reward for them all.

A Concluſive Supplication.

O Lord God! Plead thy own Cauſe, and the Innocency of thy own poor People. O Lord! Reach into the Conſciences of all thy Enemies; Breath a Blaſt upon all their pleaſant Shews; Stain the Glory of their Will-Worſhip; Bring them down, that thou mayſt exalt them; Wound them, that thou mayſt heal them; Break them, that thou mayſt bind them up. O, that they may all Hunger and Thirſt after thy Appearance; that thy Life, and Power, and Wiſdom they may come to witneſs, that they may be all ſaved in this thy Day, O Lord, from every Barren Way, and from every Evil Work; that the Life of thy Pure Spirit may ſhine forth by them to thy Eternal Praiſe, who over all art worthy, who art God, Bleſſed forever, Amen.

Magna eſt *Veritas*, & Prevalet.
Great is the Truth, *and it doth Prevail.*

A

A

Postscript of Complaint

Against the Unfair Dealing of our Publick Enemies.

SInce God visited us by his Glorious *Light*, and that he Alarm'd, Quicken'd and Rais'd us by his Almighty *Power*, that broke in upon our Hearts and Consciences to Discover Sin, wound for it, and redeem from under the Yoak of it, that our *Religion* might not stand in *Word* and in *Form* only, but in *Power* and *Life)* But specially since our *Out-cry* against the Formality and Emptiness of the many *Religions* in the World, preaching the *Necessity of Obedience to the daily Cross unto Salvation*; many have been our *Enemies*, and those of divers sorts. What *Stratagems* they have used, may be better known when it shall be considered, what they have not used to our Destruction; Indeed few, or none: For if *Lyes, Forgeries, Perversions, Mis-representations,* Aggravation of *Invented Miscarriages* would have done, we had not been now in the World:

But

But God has preſerved us to this day, and the Point of their Arrows have retorted upon themſelves, and the Hole they have digg'd for us, they have often fallen into themſelves; and our Patience and Reſolution will wear out their Envy and Cruelty.

Among other of their *Eſſayes*, *Writing* hath not been the leaſt in Practice and Requeſt. But this we have publickly to declare of, and that in a way of *Juſt Complaint*: Our *Enemies* multiply their Books againſt us; yet *never anſwer our Defences.* The utmoſt of their Endeavours towards it, ſeems to end either in *Cavilling*, *Perverting*, *Miſ-repreſenting our Words and Meanings* (rather diſguiſing then confuting our Principles) or elſe inventing *Error* and *Weakneſs* in our Name, that they may the more eaſily convict us of both; though guilty of neither.

Since therefore they afford us no Juſt Dealing, but inſtead of weighing our Reaſons, in Vindication of our ſo much decryed *Way*, ſeek to defame it, through Ignorance or Malice, or both; We thought it fit to let them know, that we have ſeveral *Books* already out, which contain a large & effectual Defence *of our Principles* and *Practices*, *which we demand a ſerious Conſideration of*, *and full Anſwer to*, before we ſhall think our ſelves obliged to any further *Tracts* in

in our Vindication, then what have been already writ, and which we are now in hand withal. For that we ſhould ſo often defend our ſelves, *and our Defences be neglected*; and inſtead of an effectual Conſideration of them, that they ſhould fall to their old, and ſo often repell'd Charges and Accuſations, as if they writ, not to have us clear our ſelves, nor yet that they would juſtifie their Miſ-repreſentations of us, by confuting our *Apologies*, but to *bedirt and diſguize us to the People*, is moſt Unreaſonable on their ſide, as well as that it would argue great Indiſcretion on ours, to follow them into every repetitious Accuſation. For our parts, we can never think our ſelves obliged to juſtifie our Principles ſo many times over againſt the ſame Charges, till our Anſwers have been better weighed: For as ſuch Trouble would be almoſt endleſs; ſo in reality, *it looks more like making us Work, then Refuting us.* Beſides, I muſt needs tell the World, the baſe Cowardize of this *Adverſary* in hand; for we have offered him a free Meeting with his Books in our hands, proffering to refute them *viva voce* before the World; but inſtead thereof, or any other way (as ſeveral have been tendered) he diſingenuouſly ſlincks away, and puts us off by meer Shifts and Evaſions: His Buſineſs is to write *Dialogues*, which he

he is sure to answer himself, and to back his Forgeries with Lyes.

But avoiding all *Party-Reflection*, or any further Aggravation of this base Fear and Injustice too; we shall among the many *Books* writ by us in general *in Defence of our Way* we profess, lay these few upon the Heads of our several *Adversaries*, as containing much of what can be said in behalf of our Principles and Practices.

1. *Priests & Professors Principles*, writ by *G. Fox.*
2. *Rusticus ad Academicos*, writ against *J. Owen*, *R. Baxter*, *J. Tombs* and *T. Danson*, by *S. Fisher.*
3. Ἐπίσκοπος Ἀπόστολος, writ against *Bishop Gauden*, by *Samuel Fisher.*
4. *Edward Burroughs's* Works.
5. *The Divinity of Christ, &c.* writ against *J. Owen*, *T. Danson*, *T. Vincent*, *W. Maddox*, by *G. W.*
6. *Oaths no Gospel-Ordinance*, against *A. Smalwood*, writ by *Francis Howgil.*
7. *The Great Case of Tythes*, by *Francis Howgil.*
8. *Immediate Revelation, &c.* writ by *Geo. Keith.*
9. *The Serious Apology, &c.* writ against *T. Taylor* and *T. Fenner*, by *G. Whitehead* and *W. Penn.*
10. *The Nature of Christianity, &c.* writ against *R. Gorden*, by *G. Whitehead.*
11. *Christ Ascended, &c.* writ against *J. Newman*, by *G. Whitehead.*

12.

12. *The Light and Life of Christ within, &c.* writ against *W. Burnet,* by *G. Whitehead.*
13. *No Cross, no Crown, &c.* writ by *W. Penn.*
14. *The Spirit of Truth Vindicated, &c.* writ against the *Socinians,* by *W. Penn.*
15. *Quakerism a New Nick-Name for old Christianity, &c.* writ against *J. Faldo,* by *W. Penn.*
16. *The Christian-Quaker, &c.* writ against the Strength of all our many *Adversaries* in general, and several of them in particular; divided into two Parts, the first by *W. Penn,* the second by *G. Whitehead.*

These, with our present Discourse, let them answer; and if they have any thing that's new to offer, we shall, we hope, by God's Assistance, freely and faithfully consider it; otherwise let Shame cover the Face of our Enemies for their Unjust Out-cries and Base Forgeries against us, whom they cannot by Reason silence, nor sober Argument confute.

W. P.

An

AN APPENDIX:

Being some SOBER and SHORT ANIMADVERSIONS UPON Certain Passages in *Tho. Hicks's Dialogue* and *Continuation of the Dialogue*; by which his *Unchristian* Spirit is further Detected to the WORLD.

Also a Collection of those *Doctrines* and *Principles*, which have been chiefly Controverted between us, *Granted* and *Confest* to by our present Opposer *Thomas Hicks*, and others of the *Baptists* Perswasion

Drawing the Present Controversie to an End.

By George Whitehead.

His Mischief shall return upon his own Head, Psal. 7. 16.

Printed in the Year, 1673.

Moderate *Reader*,

IF *any of these our present Opposers, to wit (some angry* Anabaptists, *and traducing* Dippers) *be minded to Quarrel and Scold at us for the Last Word or* Pamphlet, *I do not think it any Disparagement to our Religion, nor any Lessening of our* Christian *Reputation, if they should have the Last Word, and we should mutely sleight their Revilings; but as yet we have a Necessity on us, both for True Religion and* Christianity's *sake, to manifest to the World their Abuse of both; together with the Envious, Lying, Perverse and Abusive Spirit, that appears in their Scornful, Irreligious Agent* Thomas Hicks *(who will bring no Honour to them, nor their Religion, but Disgrace) who hath forged up a second* Dialogue *to render the True* Quaker no Christian, *but* the most implacable Enemy to the Christian Religion. *p.* 68. *and hath therein improved his Study to render us Odious, and not in any serious or solid way of* Treatise *to answer our Principles, but with a bundle of impertinent* Introrogatories, Cavils, Scoffs, Jeers, Flouts, Forgeries, *malitious* Revilings, perverting our Words, *in divers places* mistaking *them for his own Malitious Design, to render us, our Sufferings and Consciences*

Odious and Contemptible; and to destroy our Reputations both as Men and Christians, *as appears in the whole Tenour of his Work in these two* Pamphlets, *and as may be seen particularly in the* 67,68,69. *pages of his* Continuation. *And to conclude his Work, as one consciously Jealous of what he had done, that he might be detected; for Prevention, and to keep us mute, he gives us a kind of severe Threat, saying,* I have been sparing touching your Practices, horrid Enormities raigning, &c. if therefore you will provoke me to speak all I can, either respecting yonr Opinions or Practices, blame me not, &c. *They that have read his* Dialogues, *may judge, how sparing he hath been; and if we were guilty of horrid Enormities or Immoralities, what Mercy we should have from such Judges as he, who is thus liable and ready to be provoked. But as we expect* no Christian-Dealing *nor that Charity from him which is not easie to be provoked; so his Threats shall not deter us from making our Just &* Christian *Defence on Truth's behalf, against such Malitious Forgers and Perverters, whilst we have the Testimony of a good Conscience to plead, and a holy Confidence in God's eternal powerful Truth, which shall out-live all the Enmity of its* Adversaries, *wherein they fret and weary themselves for very Vanity, who have conceived Chaff, and brought forth Stubble; they have travelled in Pain, and brought forth*

pag. 88

forth a Lye, whose own Breath as Fire shall devour them, and they shall be caught in their own Snares, and fall into the Pit, which they have digged. Observe, that Ingenuous Disputants or Contenders (especially for Christianity) *will diligently take notice of the very Strength & Stress of their Opponents Objections and Arguments, and endeavour their Conviction by a candid and fair Answer; but instead thereof the* Dialogue-Man *frames Objections and Interrogatories in the* Christian's *Name with what Subtilty he can, and feigns Answers in the* Quaker's *Name as silly, feeble and contemptible as he can (together with gross Calumnies and manifest Slanders) to render them Ridiculous and Odious, passing by the Strength of their Arguments, and perverting both their Words and Intentions in their Books against their Opposers, particularly those of his Party: therefore while he pretends, that* all he intends is only our Conviction and Recovery, *he is guilty of gross Hypocrisie and Falshood, as in the Sequel will further appear.*

G. W.

Unprejudiced Readers,

LEt it be observed, that after *Thomas Hicks* hath pretended *faithfully to represent some of the chief Opinions of the* Quakers in his first *Dialogue* (*Title Page*) And in his second *to give a more full Relation of their Dangerous Tenets.*

Continuation Epist. pag 2. He saith, *The Doctrines delivered by them are such, as neither themselves, nor any for them, can give us a distinct and intelligible Account of: and that the Tendency of all their Writings and Declarings doth but lead People into the Thickets of Absurd, Inexplicable and Unintelligible Dotages.* Epist.

How plain is it, that the Absurdity and Dotage (yea, and Fallhood) is his own, let the Rational Reader judge in his pretending Faithfully to Represent those Opinions and Tenets, which he confesses neither themselves, nor any for them (excluding himself with all others) can give a *distinct* and *intelligible Account* of; and that they are *inexplicable*, I do not so much regard his absurd *Lye* herein, as take notice how Inconsistent, Fruitless and Absurd his Work against us is. But why can neither themselves, nor any else, give a distinct and intelligible Account of their Doctrines? If you'le believe him, he saith, *They talk like Mad-Men, as having lost their Common Reason, and were absolutely Infatuated*, Cont. p. 67. and would make the World believe, as if they were *either Distracted, or worse* p. 70. and saith, *That scarce a Man that reads* W. Penn, *but thinks him to be either*

either Distracted or worse, p. 87. Surely, if this Man believed all this of us, he would not perplex and trouble himself with so much Studying and Scribling against us, as he doth; his Vexation and Torment would not encrease, as it doth: What! *Madmen? absolutely Infatuated? Distracted, or worse?* and yet their Doctrines and Tenets Dangerous? How can this be? especially if neither Intelligible nor Explicable? His Lye against *W. P.* is so apparent, that all in their Wits, who read him, may see it: O *T. Hicks*! why hadst thou not so much Wit as to have hid thy Folly in Silence?

Thy Prayer is, *The Lord in Mercy vouchsafe to us (in this Hour of Tryal, wherein the Spirit of Error doth so fearfully prevail) that his Holy Truth may shine out, &c.* Epist. [*Shine out*] Must not that be in Man's Conscience then? How agrees this with his opposing the Light within as a Rule? By [*Spirit of Error*] no doubt but he means the Spirit of the *Quakers*; But what need this Hour of Tryal thereby come so near him, or he fear its prevalency with Errors, if it appear in such Distraction, and so unintelligible and inexplicable therein, as he renders it? But how Mad and Distracted soever he represents us, his *Charity* and pretended *Christianity* leads him not to pitty us, but grosly to Revile, Slander and Abuse us, both as Men and as Professors of Religion: His Malice cannot enough vent it self against us by counting us *Mad Men*, *absolutely Infatuated*, *Distracted*, *&c.* but also *Cheats*, *Wicked or Vile Impostors*, *Monsters in Religion*, *Dissemblers*, *Prophane*, *Immoral*, *Knave*, *Impudent Fellow*, and *guilty of Deceit and Hypocrisie*, *Equivocation*, *Idle Prating*, *Horrid*

Blaſphemy, Arrogance, little Reſpect to Magiſtrates, Wilful Lying, Vile Hypocriſie and Deceit, the moſt Implacable Enemies to the Chriſtian *Religion, as Vile Impoſtors as ever were, Deſtructive to all Humane Society, Horrid Enormities, &c.* But how well this kind of treating us with moſt Calumnious Reviling agrees either with his Accuſation before, of *Mad Men, Diſtracted, &c.* or with his Pretence to *Meekneſs* and *Fear*, p. 34. *Scripture Language* and *Terms*, p. 38. or with his intending *only our Conviction and Recovery*, let all ſober Readers judge: we are ſure, that this Way of Defaming, rendering a People ſo groſly Odious to the Nation, and Obnoxious to the Powers, is not the Way either to convince or recover them, if deceived or miſ-guided; much leſs to Belye and Slander them in Matters wherein they know themſelves clear, as he hath done by us. As when we declare our Faith in a Matter, and give as plain and ſincere Anſwers as we can, & that according to plain Scripture, he tells us, *We do notoriouſly Equivocate and Diſſemble*, p. 54 *& that we do not in truth believe what we perſwade many well-meaning People we do*, p. 69. Such is the meaſure we meet withal from this Malitious Accuſer, who moſt falſly preſumes to be a Judge of our Minds and Intentions, contrary to what we in Plainneſs expreſs; wherein our Conſciences bear us Record in the Sight of God, he groſly belyes us; and the Deceit and Falſhood lies upon himſelf, and he cannot waſh his hands of it. He told us in his *Dialogue*, p. 90. *That if the* Quakers *return him the Common Anſwer, that they are Lyes and Slanders, and that he is an Envious, Railing Man; To the firſt he ſhould not think himſelf concerned to give any Reply, becauſe he is fully*

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satisfied, &c. Upon which (as I had sufficient Ground) I did charge him with being Guilty of both *Lyes* and *Slanders* against the *Quakers*, of which I instanced *Seven*, Dipper Plung. pag. 16,17. Notwithstanding he hath promised, he should *not think himself concerned to give any Reply on this Occasion*; yet he hath not only written a *second Dialogue* * to vindicate himself from being a Slanderer and a Forger; but for Proof of his own Lyes and Forgeries hath added more against us. And for the most part of his Contradictions, I charged against him in the said *Dipper Plung'd*, he has not so much as made an Essay to reconcile them: Neither has his Brother *W. Kiffin*, nor any else of his Brethren appeared in Print, either to vindicate or excuse him, though referred to therein, but he must either stand solely upon his own Legs, or fall. In that they do somewhat Wisely and Warily, but neither Prudently, nor like *Christians*, to suffer their Brother *Hicks* thus Headily and Out-ragiously to persist in his Perverse Spirit to Clamour, Vilifie, Reproach and Defame both particular Men, and a Body of People fearing God, together with their Religion and Sufferings; nor will he Grace the *Anabaptists* Cause with his Defaming *Pamphlets*, nor they in spreading them, being patcht up with both Lyes and Falsehood.

* *Which if it must be taken for any Reply, he hath broken his Promise; but if no Reply, then it clears him not.*

Be it further observed, That *Tho. Hicks* would perswade the *Reader* of his Honesty and Conscientiousness, touching his *Work* against us, in his seeming

ming Solemn *Appeal*, Epiſt. p. 2, ſaying, *God forbid, that I ſhould be guilty of ſuch vile Injuſtice, as to charge them with falſe things; Examine the Quotations, and then judge.*

He would make the World believe, he is very Juſt; But let us try him (though he be fully handled before) if he be not guilty of ſuch *vile Injuſtice*, as he mentions.

Where he ſaith, *The Holy Scriptures are eſteemed by them* (viz. the *Quakers*) *inferiour to their own Pamphlets*; * *yea, they render them to be of no more Authority, then the Fables of Æſop*, Epiſt.

* Theſe are both Abominable Lyes.

Where are his *Quotations* from the *Quakers*, that they thus render the Holy *Scriptures*? He refers us to none at all; I charge him with an Abominable Slander, Vile Injuſtice and Groſs Deceit in this: And we utterly Diſown and Abominate ſuch an Undervaluing Compariſon of the Holy Scriptures, as here he hath accuſed us of. O feared Conſcience to appeal to God, as one not guilty of ſuch vile Injuſtice, as that of charging us with falſe things, and refer the Reader *to Examine the Quotations*, when here is not one *Quotation*, nor the colour of one, that the *Quakers* did ever thus ſpeak of, or render the Holy Scriptures to be of *no more Authority, then the Fables of Æſop*. What will not Envy and Wickedneſs lead this Man to ſay againſt us? Doth this agree with his Preſence, *That all he intended, was only our Conviction and Recovery?* Dial. p. 10. Is it not rather to do us what Injury and Miſchief he can by Slanders and Forgeries?

The

Tho. Hicks's Charge againſt *Nicolas Lucas*, viz.

That N. L. *a Real* Quaker, *was moved to declare his Mind thus (to one I know very well*) Thou mayſt burn thy Bible, and when that is done, thou mayſt ſerve God as well without it; and if thou haſt a mind to have a Scripture, thou mayſt write as good a one thy ſelf.*

* Where is his Quotation for the Reader to Examine here?

N. L's Anſwer follows.

"Theſe words (whereof *T. Hicks* hath thus pub-"lickly and poſitively accuſed me, and that divers "times over in his Pamphlet) were never ſpoken by "me, nor was it ever my Principle, Way or Moti-"on, to Diſ-eſteem, Undervalue or ſpeak evil of the "Holy Scriptures; for I really believe, that Holy "Men of God ſpake them forth as moved by the "Holy Spirit. Therefore this Charge againſt me is "an Abominable Lye, and Wicked Slander: And "with a clear Conſcience I ſpeak it, I do neither "know nor remember, that ever any words paſt from "me, whereby *Tho. Hicks* could ſo much as colour "this Lye and Slander againſt me. And I cannot but "look upon my ſelf to be greatly Injur'd and Abus'd "by *T. H.* until he, or his Brethren do me Right "in this thing, in as publick a Manner to the World, "as he hath done me Wrong. Which if they do not, "I commit my Cauſe to God to judge between us, and "clear my Innocency herein.

London, *the* 29*th of the* 3*d Moneth*, 1673. } *Nicolas Lucas.*

Whereas

Whereas *Nicolas Lucas* was referr'd to *Owen Horton* and his Wife for Proof of *Tho. Hicks*'s Charge before, to whom *Nicolas* ſpoke about it, and ſhe referr'd her ſelf to *Hen. Stout* to witneſs the Charge, to which *Hen. Stout* anſwers thus, *viz*:

"I *Hen. Stout* of *Hertford* never in all my dayes "heard *Nicolas Lucas* ſpeak the Words (nor any of "the like Import or Tendency as) charged on him "before, nor any Man elſe, before *Tho. Hicks*, that "I can call to mind; But am ſatisfied in my Conſci-"ence, that he hath moſt groſly Wronged *Nicolas* "*Lucas*. To which I ſubſcribe

H. Stout.

Another Accuſation is, viz. *That* S. Eccles, *diſcourſing with a Friend of his in* London, *told him, The Scriptures were a Lye.* But that this may appear a very likely Lye againſt *S. E.* he adds, *'Twas replyed, Why then doſt thou mention them that?* The Quaker *anſwer'd, To ſilence thee.*

That he ſhould ſay, the Scriptures were a Lye, or that he made uſe of a *Lye to ſilence his Oppoſer*, appears a moſt abſurd Slander: and where is his *Quotation* the Reader muſt examine for Proof? *Hath he not here Abuſed his Reader?* But let *S. Eccles*'s own Words clear him of this Lye and Slander.

In his Book *Muſ. Lect.* he often cites the Scriptures, calls them, "The Holy *Scriptures*, pag. 13. "Thou that ſayſt, the *Quakers* deny the *Scriptures*, "belyeſt the Innocent, pag. 20. Do not belye the "*Scriptures*, nor the Spirit that gave it forth; for

"Holy

"Holy Men wrote, as they were moved by the Holy "Ghoſt, pag. 22.

Whereas *Tho. Hicks* begins his *Continuation* thus:

Chr. *I have formerly detected you of ſeveral Pernicious Opinions concerning the Scriptures, the Light Within, the Perſon of Chriſt, and the Reſurrection, &c. I preſume, by this time you have conſidered, what ſay you thereunto?* (To this he feigns the Anſwer thus, *viz.*)

Quak. *I ſay, the Plagues and Judgments of God will follow thee.* G. Whitehead.

Rep. I teſtifie againſt this as a Fiction; for this was not my Anſwer, neither has he referred us to any *Quotations* of mine; though upon this he is pleaſed to accuſe me with *Paſſion, Furious Replies* and *Sarcaſms* for his own Fiction, to which he hath counterfeited my Name: I queſtion not but the Judgments of God will follow him, and ſuch Forgers and Spreaders of Lyes. But that was not my Anſwer to the ſaid Objection: This *Dialogue-Man's* Liberty in theſe Forgeries, and ſilly Botcheries is neither *Chriſtian*, nor Civil.

As to what he ſayes pag. 3. I anſwer:

1. That the *Life*, which is the Light of Men, *John* 1. is not a Creature, but *Divine*, and *of the very Being of God*, I ſtill affirm, and have elſe-where proved; though the whole Eſſence or Being of God is not contained in Man, yet enlightens all Men. And

2. That the Inward Speaking or Living Miniſtration of the Spirit of Truth, is of greater Authority then the Scriptures or Writings in the Abſtract.

3. *S.*

3. *S. Crisp* doth own the True and Real Christ, the Son of the Living God (in his Spiritual Divine Being) to be without either Beginning, Date, or End. This he hath fully answered else-where.

4. That the Soul, or Spirit of Man (as it relates to the Creaturely Being) is a distinct Being from the Infinite Being of God, and is not properly a Part of God. For he is not divided into Parts or Particles; but with respect to its Original Life, whereby it immortally subsists, we are God's Off-spring, and the Breath of Life, or Immediate Inspiration of God (by which Man became a Living Soul) or the Original Life of Man's Soul. Of this *G. F.* spoke, when he said, *Is not that of God, which cometh out from God?* viz. *the Breath of Life?* His words are perverted and mis-cited by *T. H.* For in another Consideration and State he owns the Infinite Being of God, and the Soul or Spirit of Man to be distinct Beings, where he speaks of the *Soul being in Death, in Transgression, Man's Spirit Unsanctified, the Soul being in Death, Transgressing the Law*, see *Great Myst.* p. 91. This he could never intend or speak of the Infinite, Incorruptible Being of God; for that never sinned.

5. That *G. W. denies the Resurrection of the Body* (that is, of the Dead, or any Body at all) is false; nor is this prov'd against *G. W.* from his Saying, Thou sowest not the Body that shall be, it's raised a Spiritual Body, and Flesh & Blood shall not inherit the Kingdom of God. 1. Cor. 15. And *T. H.* may as well charge it upon the Apostle, and upon his Brother *Tho. Collier*, who in his *Marrow of Christianity* p. 40, 94, 95. plainly saith, *The Form, in which they shall be*

be raiſed, that is in a Spiritual Form, not in a Fleſhly &c. All Fleſh ſhall be ſwallowed up in Spirit; and our Body ſhall be changed and made like his glorious Body. But *Tho. Hicks* plainly contradicts him ſaying, *That the Apoſtles and all true Chriſtians ſay, This Body of Fleſh and Bones ſhall riſe again.* Dial. p. 59, 60. which he could never yet prove.

The Contradiction I placed upon *T. Hicks* was not between his *Denying the Light within to be a Sufficient Rule*, and his Granting, *it ought to be obeyed* (as he falſly ſtates it, *Contin.* p. 8.) but between his Saying, *the Light within* (which we attend to) *hath in many things miſguided thee*, and his granting, *it ought to be obeyed, appealing to it*; See Dip. plung. p. 5. Is that which ought to be obeyed (or appealed to in things relating to Salvation) a miſguiding Light?

T. H. his Compariſon between *thoſe Signs wrought by the Light within*, and what is ſpoken of the *Man of Sin*, 2 Theſs. 2, 9. or that what we have ſaid thereof may as well prove *Mahomet* to be *the true Chriſt* as the *Light within*. Dial. p. 11. 12.— I ſay, ſtill this is Blaſphemy, and contradicted by *T. H.* himſelf in his Saying, *that Chriſt is the Life and Light of Men*, Dial. p. 22. Of which Contradiction he takes no notice, but abuſeth and accuſeth me with *Deceit* and *Falſhood*.

His ſleighting our Obeying the Commands of the *Living Eternal Word in us*, and reflecting upon our *owning Jeſus Chriſt*, as being *with ſuch a mental and myſtical Reſervation* (as he falſly ſaith) which *that it is no other then a meer Myſtical Romance*, Dial. p. 10. and now (to mend the Matter) *that the Chriſt we own is no other then a Myſtical Romance*. Herein I muſt

ſtill

ſtill look upon him to have acted the *Prophane Romancer*, and *Irreligious Miſcreant*: And the Condemnation and Deceit he would caſt upon me falls on his own Head, and not mine. I ſpeak my Conſcience; We attending upon the Light of Jeſus Chriſt in us, it naturally leads us to know and own *Him*, who is our Life and Light; whom to call a *Myſtical Romance*, is Horrible Blaſphemy.

He puts me off at an eaſie Rate, when he ſaith, *The ſe other things are ſo frivolous, that I think them not worth any Reply*, Contin. p. 9. Will this reconcile his many Contradictions, which I have juſtly charged him with in his own words? He hath only ſeemed to take notice of one before, and that he has falſly ſtated, as is hinted.

Why ſhould he charge me with affirming *the Light within to be the Divine Eſſence*, p. 10. (though they are not my words) when he himſelf has confeſſed, *Chriſt to be the Light and Life of Men?* And *Philip Bennit*, whoſe *Queries* are cited, and commended by him, confeſſeth *Query* 17. *That Chriſt, in reſpect of his Divine Nature, is in all Places*, p. 34. What ſayeſt thou *T. H.* to this? Doſt thou not believe this? If not, why didſt thou cite it without oppoſing it?

It was never my Aſſertion, that the Principle of Divine Light within is but *an Effect* of Power, or Thing made, as thou beggeſt the Queſtion, in calling the *Light within* but an *Effect*, or *meer Creature*, Dial. p. 3, 4, 46. but that God's Immediate Illumination or In-ſhining is a Natural Effect, flowing from himſelf; which therefore is Divine. I never could intend (much leſs affirm) *that* all kinds *of Effects were* in every Reſpect *ſuch as the Cauſe*, though

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in some sense they are: but God's Immediate Illumination, or Shining in Man, is Natural to himself, and so Divine, as the Effects of the Law written in the *Gentiles* Hearts were agreeable and natural to the Law it self, which is Spiritual, Holy, Just and Good; and so were the Effects.

His Proof (*that we deny the Person of Christ without us*) is very lame, being from something he would lay hold on, since he did first so accuse us, and that is, *Jesus Christ a Person without us is not Scripture-Language*, pag. 10. Mark, here he varies from *the Person of Christ*, to *Jesus Christ a Person without us*; wherein he has also varied from his own words in his first *Dialogue*, p. 9. *Jesus Christ, God-Man, a Person without thee*—Which Phrase I did and do say is not Scripture-Language, but the *Anthropomorphites*, who profest a *Personal God*, denying him to be an *Infinite Spirit*: Doth it therefore follow, that I deny the *Man Christ Jesus*, in his Being either without or within us? But *T. H.* his words, *God-Man, a Person without thee*, equally excluding *God* under the Limitation of *Man and Person without us*, he is pleased now to leave out the word *God-Man*, and to accuse us of Denying the Person of Christ without us; he should have explained what he means by the Word PERSON; for though we are not satisfied with the Words before, being Unscriptural, this is no Denying of Jesus Christ in his being either as without us or within us; We confessing, that he is ascended into Glory far above all Heavens, and that he is at the Father's Right Hand of Power in his Glorious Being—which yet doth not exclude or limit him from being within us.

Of Election T. H. saith, viz. *Why art thou so much concerned about Election, who believes no such thing of Persons, either absolute or Conditional? That Election you generally hold, is only of the Seed, which is Christ himself*, p. 11.

He sayes, I do not know his Belief in this Matter; but I am sure, he mistakes our's. If he counteth us in Error, he should have informed (and not reproacht) us. Though we own, That God's Election or Choice is originally of and in the Seed, (*Behold mine Elect, &c.* Isa. 42.) yet this also extends to Men and Women, as chosen in him through Sanctification of the Spirit and Belief of the Truth; *I have chosen you out of the World*, saith Christ; The Saints are a chosen Generation. But an Eternal, Absolute, Personal Election or Reprobation, as held by some *Predestinarian Anabaptists*, and others, I own not; nor a Perpetual Hatred to particular Persons, as absolutely and unchangeably designed of God from all Eternity: but that in the first place God's Free Love and Saving Grace is free to all Mankind, till Men reject it. He calls all Men to Repentance, tenders Life and Salvation in his Son to all, and condemns none upon meer Will and Pleasure, but for Unbelief and Rebellion, which God is not the Author of. If *T. H.* deem us in Error herein, he should have Informed (and not Reviled and Abused) us.

And seeing he often in his *Continuation* mentions *Election*, without explaining his Belief therein (if he have any settled Belief in the Point) I ask him.

1. *First*, Whether doth he not intend it as absolutely

lutely designed, and unchangeably decreed of God from Eternity to particular Persons?

2. Whether this be not one main Ground of his and some others confining, or limiting Saving Grace, or Divine Light, to such a narrow Compass, as only afforded of God to a few particular Persons?

3. How should I believe, that God doth not afford a Divine or Saving Light to every Man (but only to some few) or that the Light within, that is given to every Man, is but a *meer Creature, Natural, Uncertain, Variable, and no Sufficient Rule* to direct to God, unless it can be proved unto me, Either that God hath from all Eternity, particularly and absolutely designed and decreed the Eternal Destruction of (and Hatred to) the greater part of Mankind, or the Passing them by (with Displeasure) for that End?

Whereas *T.H.* quotes me for saying: *That I cannot believe, that he* (Christ) *hath a Personal Being at the right hand of God without all Men*, To this he subscribed *G. Whitehead, Christ ascended*, p.18.

Those are not my Words, he hath falsly cited them: but these are mine, "I cannot believe "his Body to be *a Carnal Body* in Heaven, or that "he *consists of a Carnal Existence*. See *Christ Ascended*, "p.18.

It seems, that by [*Personal Being*] he means such a *Carnal Body*; but he doth not vindicate his Brother *Newman* his asserting Christ to *be a Body of Flesh and Blood in Heaven, a Personal Being at the right Hand of God, without all Men remote* &c. and this to prove,

that *Christ doth not dwell in any Man.* Which I opposed, The Proposition as Unscriptural, the Consequence as false, as not only confining and limiting Christ from his Saints, but God and his right hand also unto a remoteness from his Temple (how then doth his Right Hand save and uphold us?) In all which these *Baptists* shew their too carnal and mean Thoughts of Jesus Christ (as in Glory) and of God, and his right hand of Power, wherein they are fully answered, as also about Christ's Second Coming to Salvation. *Christ ascended.* p. 17, 18, 19, 20, 21, 22, 23 24, and 69.

But when *T. H.* can neither vindicate his Brother *Newman's* Limitation or Confinement put upon Christ and God's Right Hand, nor answer my Objections against him; he Queries, viz. *Is Christ no otherwise at God's Right Hand, then as he is in you* p. 43. and with this agrees the *Socinians* * false Inference drawn from my Words, *Controversie ended* p. 48. 49. his Words are, *It seems then that Jesus Christ is no otherwise in Heaven, then he is in the Saints*, which is as false, as his Saying, *that we do absolutely deny Christ to be a Man*, p. 47. herein both the *Water-Baptist* & *Socinian* have drawn a false Inference upon my Objection; for though I still affirm, that Christs being in Glory at God's right hand of Power is no Proof, that he is not in Man (unless it can be proved that God, and his right hand are limited only to a remoteness from all Men, and

* *If* T. H. *did not pick and cull out of our* Adversaries *Books to patch up his Botchery against us, but were Impartially Moderate, we should have fairer Dealing, then we have from him.*

and so that he is not Infinite God, or that his right hand is meerly to be taken Literally, as a Man's hand) It follows not that I intend, that Jesus Christ is not otherwise in Heaven at God's right hand then as in the Saints on Earth; for his Exaltation and Glory (into which he is ascended not only into the Heavens, but far above the Heavens) Transcends that Degree attained in these Suffering Earthly Tabernacles; his inaccessible Glory is above Men and Angels, above all Suffering Natures and Conditions; *he is made higher then the Heavens, in all things hath the Preheminence*, yet not excluded nor limited from his People (so far as they are made capable to receive him) nor from being touched with the feeling of their Infirmities.

And it is said, whilst we are at home (or Strangers) in the Body, we are absent from the Lord. 2 Cor. 5. which though it cannot be as remotely separate from his Presence, yet in Comparison of that more full and Glorious Enjoyment, that we shall have of him when absent from the Body, there is a Degree of Absence while Strangers in the Body, howbeit by Faith, whereby we now walk, we have both a living Knowledge and Enjoyment of him, and walk with him, being the Sons of God, though it appears not what we shall be.

The *Socinian* tells us, *of a Personal Christ*; *Con. End.* Pag 47. and that *the Man Jesus, our Lord (although he is the Eternal God) has in Heaven a place remote from Earth, a Humane Body* p. 49.

But doth he believe, that *Jesus Christ is the Eternal God?* I cannot think it, while he imagins him to be *a Personal Christ or Humane Body* so limited or confined into a Remoteness.

But

But seeing these *Anabaptists* & *Socinians* do so much concur in their opposing us, because we cannot own their Limitations, and Unscriptural Terms about Christ's Being, I ask both the Author of *Controversie Ended*, and *Tho Hicks*, If they really believe, that Jesus Christ is a *Humane Body of Flesh, Blood and Bones*, and in that Sense a *Personal Being*, *not in Man*, according to *J. Newman*? or that *he consists of a Humane Body of Flesh and Bones*, according to *Henry Grigg* in his *Light from the Sun*, p. 30, 31, 33? But is it good Doctrine to say, that his Glorious Body that we shall be fashioned like unto, is a *Humane Body*? If in these things they agree, as they seem to do, then doth it not follow, that they must concur in the Consequences, viz. *That though they own three distinct Persons in the Deity, yet not Coeternal Persons, but that Jesus Christ is a meer Creature, a Personal Being, or Humane Body of Flesh, Blood and Bones, and therein limited?* But if *Socinians* do not look upon Christ's *Personal* Being in that gross Sense, but rather with respect to his Spiritual Existence, then is not Christ confined to a Remoteness from the Saints; for they have received of the Spirit of the Son, but then what mean these Men by *Humane Body in Heaven*? Is not *Humane Body* an *Earthly Body*? Hence it seems we must look upon *Personal Being* as applicable to the Father, Son and Spirit in a different Sense, viz. 1. To the Being of God. 2. To the Being of Christ as a *Creature*. 3. Else to the Body that he took upon him in time, whereas Christ the Son of God, who took upon him that Body, that was prepared for him, did pre-exist (or was before) that Body, and therefore he himself *consists* not of such a Personal, Created Being, or *Humane* gross Body,

as

as is limitable like our Earthly Bodies (the Asserters of a *Trinity* of three distinct Persons, do not call them so many *Personal Beings*, but distinguish the *Personallity* from the *Being*) and though Christ was made a little lower then the Angels in his Suffering State in the dayes of his Flesh on Earth, yet he is above Angels in his Glorified Estate, and surely then his Glorious Being and Body must not be inferiour to their's.

If *T. H.* would strictly limit us to confess our *Creed* in his terms, 'tis meet they should be strictly defined and he to be at some Certainty without varying therein, as from [*Jesus Christ, God Man, a Person without thee*] to [*Jesus Christ hath a Personal Being at God's Right Hand without us*] (I question, whether he rightly knows either what *Person, Being, Essence* or *Substance* is) In the first he concludes God as well as Man under the Limitation of *Person without*, in the second that Christ *hath a Personal Being without us*; how then doth God and Christ consist thereof? or is that Personal Being? But if by [*Personal Being*] he intends an *Intelligent Being*, or *Rational Substance*, I grant, Christ is such a Being or Substance: or if by Personal Being he means, *a Body distinct from our's*, I believe, he hath a *Spiritual Glorious Body*, distinct from all these Earthly Sublunary Bodies.

But for *T. H.* he hath as little Knowledg of Christ's *Personal Being* (as he calls it) in Heaven, as he hath Scripture for this *Phrase*, or Faith in his Light within, if by *Personal Being* he means the *Manhood of Christ*, our confessing the Man Christ as Mediator, is sufficiently *evinced*, and the *Socinian* clears me

in

in his *Controverſie Ended*, pag. 50. where he ſaith, Geo. Whitehead *uſeth the word Manhood*, viz. *he took upon him the Manhood in time.*

Is the Heavens that muſt retain him only the Hearts of Men? p 43.

It is not the Heavens muſt *retain* him, but whom the Heaven muſt *receive*, &c. *Acts* 3.21. and this is above and larger then the Hearts of Men. Where proves he by Scripture, that Chriſt's Second Coming without Sin to Salvation is a *Perſonal Coming*? while he anſwers not this, he ſayes nothing to purpoſe about it, p. 43,44. and anſwers not what I have writ, *Chriſt Aſcended*, p. 20,21,22,23,24.

But is it a Contradiction in me to confeſs, that Chriſt aroſe with the ſame Body that was Crucified and put to Death, and that he aſcended into Glory, and yet either to ſay, that I cannot believe his Body to be a *Carnal Body* in Heaven; and theſe words are not Scripture-Language, viz. to ſay, that *Chriſt is a Body of Fleſh, Blood and Bones, a Perſonal Being at God's Right Hand, remote, and not in Man*; or that his Second Coming without Sin unto Salvation is ſeen Spiritually, not Carnally; and that they are like to be diſappointed of their Hope and Expectation, who are expecting, that Chriſt's Second Coming or Appearance to Salvation will be ſuch a *Perſonal* Coming, and his Reign a *Perſonal* Reign? The Believers in the primitive *Chriſtians* dayes, who looked for him, were not thus diſappointed of their Hopes and Expectations.

*Heb.*9.28.

But to ſay, I cannot believe *that Chriſt aſcended with the ſame Body which roſe from the Dead* &c. p.44. none of my Words, though he cites them for mine

mine, O groſs Forgery! and then to infer upon it that I did but diſſemble in the firſt, viz. in ſaying, "that Chriſt aroſe with the ſame Body that was cru-"cified and put to Death, and that he aſcended into "Glory. God, who knows my Sincerity, will judge this Forger of Falſhoods and Slanders againſt me! & my Conſcience bears me Record in the Sight of God, I ſpeak my Belief ſincerely, without Diſſimulation.

Touching *the Body of Chriſt*, he anſwers not the Objection he layes down in my name, viz. *Where doth the Scripture ſay, that Chriſt's Glorified Body in Heaven is of an Humane Nature?* p. 45.

Whereas *T. H.* queries, *Doth not the Scripture ſay, that the ſame Jeſus that went away, ſhall in like manner come again*, Acts 1. 10,11. And then frames the Anſwer for us thus, viz.

Quak. *I deny he ſhall come viſibly; and though it be ſaid in like manner, yet every like is not the ſame.* And to this he ſubſcribes *Whitehead*, pag. 22. of *Chriſt Aſcended.*

And then for Anſwer ſaith, *Is not this a plain Denyal of the Second Perſonal Coming of Chriſt*, Contin. p. 43.

To all which I anſwer, In his ſubſcribing my Name to theſe as my words, viz. that *I deny* he ſhall come viſibly, he hath abuſed me and my Name with a Forgery of his own, they are not my words. But I quoting *Rev.* 1. 7,8,13,14,16. about Chriſt's Appearance, I ſaid, In none of which is Jeſus Chriſt called a Body of Fleſh, Blood and Bones viſibly to come again; but that he is *Alpha* and *Omega*, the Firſt and the Laſt, *verſ.* 11. he proves not by Scrip-

ture, that Christ's Second Coming to Salvation is *such a Personal* Coming, as he imagins; but *in like* manner he shall come again. Its true, I said, *every like Manner is not the very same, nor all Clouds the same*, Christ Ascend. p. 22,23. and therein I would be understood, that though I own Christ's Coming again the second time to Salvation as certain and manifest, as he was seen to ascend, when the Cloud received him out of their Sight, who stood gazing up into Heaven; yet he after that came again, and signally appeared variously to divers, and in a more glorious Manner then he was seen to ascend; for he ascended into Glory, which his Coming again doth not divest him of: and he shall be universally seen to some Men's Terror and Sorrow, and to others great Comfort and Joy. To *Paul* he appeared in a Heavenly Vision or Light from Heaven above the Brightness of the Sun, in so much that he *fell down to the Earth, and was without sight for three dayes*; So that he could not stand gazing at his Coming, as the Men of *Galilee* did at his ascending. And when *John* was in the Spirit, he appeared to him, so that his Eyes were as a Flame of Fire, his Countenance as the Sun shineth in his Strength; insomuch that he said, When I saw him, *I fell at his Feet as Dead*, Rev. 1. 13,14,15,16,17. So that *John* could not stand gazing at this Appearance, which is like unto the Angel's Appearance unto *Daniel* in his great Vision, insomuch that he said, *there remained no Strength in me*, see *Dan.* 10 5,6,7,8. compared with *Rev.* 1. 13,14,15,16,17. And I must own Christ's Coming universally in his Kingdom, and the Glory of his Father to be after a more Transcendent Manner and Higher

Higher Glory, then Men shall be able to stand Gazing at, as they did at his Ascension; And must conclude, that 'tis a Design of *Satan*, to keep some Men in Carnal Imaginations, and dark Thoughts of an *Humane Personal Christ*, *consisting* either of *Flesh*, *Blood and Bones like theirs*, or of *Flesh and Bones without Blood*; and so of *God's Right Hand*, as *limited* to *that Remoteness*, that they neglect to wait for Christ's Inward and Spiritual Appearance, and the Knowledge of God's Right Hand near them, to save and preserve them from Sin and Death; In this the Enemy hath deceived them, and the *Devil* blinded them from the Spiritual and Saving Knowledge of Christ, and his coming in his Kingdom.

But why must I be counted guilty of vile Hypocrisie? Is it for saying, *Every Man has not the Son* (that is revealedly and unitedly in Possession, which was my very Intent) and yet *a Light of the Son appears in every Man in some degree*? or for *denying* that this Light is a *meer Creature*, and asserting, that in him was Life, and the Life was the Light of Men; and this *Life and Light is Divine and Increated*, * p. 46,47. I am still of the same Mind; and though the Man repeats some of my Words, he hath brought me no Argument to Convince me, that this Life, which is the Light of Men, is but a *meer Creature*; But if it be *Divine* and *Increated*, he takes it for granted it must needs *be Christ*; And let it be so then, if it must either be a meer Creature, or else Christ (though he is not revealedly in every Man, neither do Reprobates

* *In what Sense Christ is in Man, and in what not, is explained*, Serious Apology, p. 35. Nat. Christ. p. 49.

probates know Christ in them; and he that hates his Brother hath no Eternal Life abiding in him.)

Well, I affirm then, that *there is an Immediate Divine Light of God and Christ in every Man* (to which their Minds, Reason and Understandings are to be directed) and thus far, or in this sense, God and Christ is *in all*, and *through all*, even *in them*, who yet know him not, in whom his Light is vailed and obscured.

But mark *T. H.* his great Charge in his first *Dialogue*, p. 3. *'Tis Blasphemy to say, that the Light in Man is God or Christ.* Is it so? How agrees this with their saying, *That Christ in respect of his Divine Nature is in all places, and that Christ is the Life and Light of Men?* If in respect of his Divine Nature he be Christ, then is Christ in all places; how then shall this agree with his saying, *'tis Blasphemy to say, that God and Christ is the Light in Man?* Seeing he cannot do it, let's endeavour it; I suppose by the *Light in Man* he means *Natural Reason*, or else the *Spirit of Man*; indeed that is neither God, Christ, nor the Light, but Blasphemy to affirm it is: But that Light in Man, which we contend for, and direct to, *is an Immediate In-shining of Divine Light upon Man's Conscience*, that kindleth and lighteth Man's Spirit, and maketh it become the Candle of the Lord, which shews him Good and Evil, and moves him to decline Evil, and excites him to Good; and this with respect to God and his own Salvation.

Its true, that they who deny Christ to be the Light, that inlightens every Man, or him to be the Light and Life of Men, are *Antichrists*, as *E. B.* saith, and where *T. H.* opposeth this, he opposeth his own Confession.

T. H.

T. H. excepts againſt my ſaying, In the New Covenant God is the Teacher of his People himſelf by his Immediate Spirit, Power and Unction within, which I ſtill affirm, and he cannot confute, but queſtions, *If ſo?*

1ſt, *Wherefore were Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers given and ſet in the Church for the Work of the Miniſtry?* p. 65.

Anſw. Hereby he hath implyed, as if the Work of the Miniſtry did argue, that God is not the Teacher of his People in the New Covenant, when both true Prophets and Miniſters are taught by Him, and tells us, that he is, and we muſt wait on him for that End; which implies no Defect in the Anointing within, any more then *John*'s Epiſtle did, wherein he directs them to, and teſtifies of the Sufficiency of the Anointing within to teach them, 1 *John* 2.

2. *Why do you ſet up a Miniſtry among your ſelves?* p. 65.

Falſe; 'tis of God's ſetting up, it proceeds from the Holy Unction within; and God hath bleſt our Miniſtry with his Preſence, for the turning many from Darkneſs to Light, and from Men's Corrupt and Lifeleſs Preaching to the Anointing within; and this you Angry *Water-Baptiſts* cannot hinder with all your Quarrelling and Reviling.

3. *Why do you appoint your Miniſters before-hand to ſpeak at ſuch a Place at ſuch a Time?* p. 66.

A groſs Falſhood; we appoint them not ſo to do; they attend each Man upon God's Call and Motion in themſelves, and in Subjection to him is our Society; we do neither appoint them to Preach nor

Pray, as *Baptists* were wont to do, saying, *Brother, do you Preach*, or *do you Pray*, and then the *Brother* to make Answer, *Nay, pray Brother do you, you are more able then I, &c.* on such Motions you can Preach or Pray without feeling any immediate Motion from God's Spirit to either.

4. *You invite others to your Silent Meetings, telling us, they will be such; how are you assured that those you invite may not be moved to speak?* p. 66.

False again, we do not conclude before-hand they will be wholly Silent Meetings, nor limit the Lord from moving any one to speak in them.

Whereas he abuseth our Distinction between the Soul of Man, and its Saviour, as if it were but the same that's between Christ and his Inshining Light or Gift in Man, or between God and some part of himself (supposed.)

Cont. p. 40.

Answ. Man's Soul and its Saviour are distinct Beings, the one *Creatural* (having a Beginning) and the other *Divine* and *Infinite:* Christ and his Light within, which we vindicate, are but one in Being; Its grosly False, That the Meaning of my Distinction must be, *That Christ is not Divine and Increated, but his Light is*, p. 0. For the Meaning of mine is between the *Giver* and the Immediate *Gift*, as flowing from him; the *Fountain* and the *Stream*, the *Sun* and its immediate *Shining*. God is the Fulness of Light and Life, and yet its by degrees, that he makes known his *Discoveries* or *Inshining* in Man: but my Distinction between the Soul of Man and its Saviour is of another kind, as appears by my citing those Scriptures in the Case, viz. *Rom.* 2. 9. and *Isaiah* 3. 9. The Distinction is plain, see *Dipper Plunged.* pag. 15.

and

and *The* NATURE OF CHRISTIANITY, pag. 15, 17, and 27.

I may not well omit briefly to retro-inspect some perverse and *corrupt Passages in* Tho. Hicks *his Continuation.* I still affirm it a gross Slander, *that the* Quakers *account the Blood of Christ no more then an Unholy or* Common *thing*, Dial. p. 9. *and no more then the Blood of a Common Thief*, Contin. p. 4.

And our asserting the Sufficiency of the Light of Christ-within to bring to eternal Life proves neither: nor doth his Inference follow or amount to any Proof against us, vizt. where he saith, *Then the Shedding of Christ's Blood upon the Cross was needless*, *Contin.* p. 4. which is as good an Argument as to say, If God makes manifest any thing in Man that's Saving, then all the outward Testimonies of his Love to Man were needless: and thus he might as well argue against the Sufficiency of his Spirit, Ingrafted Word, Life or Light of his Son in Man (in what Age soever) and tell us, the shedding of Christs Blood on the Cross (which was an Act of his Persecutors and Murderers) supplies the Defect of all Inward Manifestations, how Spiritual and Divine soever. O what profund Divinity and exquisite Logick is this!

His other Proofs (as charged upon the *Quakers*) are but Additions to his Slander and Forgery before, vizt. 1 *That the Sufferings of Christ were only Exemplary.* 2 *That the Mystery of Iniquity lies in the Blood of Christ.*

To the first I say [only] is added, yet Christ left us an Example of perfect Obedience and Holiness, that we should follow his Steps.

To the second; 'tis grosse and blasphemous to say, *the Mystery of Iniquity lyes in the Blood of Christ*, and none of the *Quakers* Assertion; but that it lyes in that corrupt Mind, that carnally and falsly applies it, to ease and cover it self in Sin and Iniquity: For we affirm, viz.

1st, That Jesus Christ in the Flesh was more than a meer Exemple of Holiness.

2dly, And his Blood was of peculiar Value and Estimation with God.

Thomas Hicks Proceeds in his Envy and Falshood still to bring our Sufferings into Dis-esteem, viz. *Is there any People, that ever boasted so vainly of their Sufferings as you do, that scarce a* Pamphlet *can come out from you, but the World must hear of your Brags of this kind*, Contin. p. 6.

A manifest and two-fold Falshood: for.

1st, We do not vainly boast of our Sufferings, but have rejoyced in Christ Jesus that we have been counted worthy to suffer for his Name, when you, who now enjoy our Prosperity, durst not shew your Heads *in publick* for your Profession or Worship, but fled into Corners and Obscurities, and your publick Meetings were deserted, and put by. For thy part *T.H.* I do not think thou hast much Suffering for Conscience (or any for Christ) to boast of.

2. [*Scarce a Pamphlet*] Is also false; for many of our Bookes and Papers relate not our Sufferings (but other Subjects) much less vainly boast or brag thereof: But it seems, that it both judges and vexes thee and such Creeping, Envious Spirits to hear of our deep Sufferings, since they have had such a blessed Effect in the Nation, as the inclining the Hearts

Hearts of many to the Living Truth, and the Increaſe of our Number in it.

Thou *T. H.* and ſuch Envious Spirits are moſt quiet towards us, when you ſee us under Perſecution; and appear moſt outragious againſt us, when we have Liberty, as if you were diſcontented and perplexed at our Liberties, and as deſirous of Perſecution and Ruin upon us.

3. I am not ſorry that I was made Inſtrumental in obtaining the Liberty of ſome of thy Brethren the *Baptiſts* out of Priſon the laſt Sommer, who among a great Number of our Friends were releaſed; though I am but ſorrily and badly requited by thee: but thou art one of them who art more ready to perſecute and ſcandalize our Sufferings, then to ſuffer or ſympathize with them that ſuffer for Conſcience ſake: but have not ſome of thy *Brethren* both commended of our Sufferings, and the Service thereof both to themſelves and other *Diſſenters*? why then doſt thou inſinuate, as if *Carnal Intereſt, Wills and Luſts were our chief Motive to ſuffer*? God, and his Witneſs in many Conſciences will judge thee for this groſs Abuſe.

Again *T. H.* did moſt falſly inſinuate (though by way of Query) *That our Sufferings were only to ſatisfie our Wills and Luſts, and for Carnal Advantage*; which to excuſe he now ſaith; *In this I only queried, what it ſhould be, that doth influence you to ſuffer; forasmuch as you deny that this Body ſhall riſe? And* G. F. *maintains, that the Soul is part of God's Being.* Contin. p. 6.

1. To the firſt I anſwer, that every Seed ſhall have its own Body as it pleaſeth God, and every Man ſhall be reſerved ſpiritually in his own proper Being, though

though *not in the groſs fleſhly Form*: Is this either to deny the Reſurrection, or an Eternal Advantage?

2. To the ſecond, *G.F.* doth not ſo ſpeak of the Soul or Spirit of Man (nor are his Words directly and truly cited) but of the Immediate Inſpiration of God (or original Life or Soul of Man's Soul) by which Man became Living, a Living Soul; in this he queries, *Is not that of God which came out from God?*

3. Its an abſurd and moſt abuſive Inſinuation, that *our Sufferings* either were or could be for any *carnal Advantage or Intereſt*, ſeeing we freely have often offered up our Lives and our All in this World therein.

4. Its ſtill a manifeſt Slander, *that we deny any Eternal Advantage to Perſons after Death*; neither is it any (much leſs direct) Conſequence of our ſaying, *Not that Body which thou ſoweſt, ſhall be*; *and Fleſh and Blood ſhall not inherit the Kingdom of God*; or *That the Body which God giveth, ſhall not be in a Fleſhly, but in a Spiritual Form*, as *Tho. Collier* confeſſeth; dare he ſay, this is to deny any Eternal Advantage? But with T.H. *This is no more then the Genuine and a direct Conſequence of denying the Reſurrection of this Body*; Is it not? then the reaping Eternal Advantage muſt be placed upon this Earthly Tabernacle or Carnal Body, though it muſt be diſſolved, *and no New one to be created*, according to his former Doctrine *Dial.p.* 58. O wonderful *Philoſophy*! Eternal Advantage placed upon theſe ſame Earthly Bodies, yet they not to be renewed by Creation, after diſſolved and turned to Duſt! and how contrary to the *Apoſtles* Teſtimony is his ſo much placing Eternal Advantage upon

upon this Earthly diſolvable Body? ſee the 2.*Cor.* 5,1,2,8. *Phil.* 1.21.23. Our experiencing Chriſt's ſecond Appearance without Sin unto Salvation in Anſwer to our Hope, and teſtifying to Eternal Life and Felicity as Inwardly and Spiritually receiv'd by thoſe that now ſuffer for Chriſt, can be no Denyal of any Future or Eternal Advantage (according to his Inſtance againſt me p.7.) ſeeing we know, that to live is Chriſt, and to dy is Gain unto us; they that walk up to his Light in them here, cannot miſs of an Eternal Advantage hereafter: Our light Affliction, which is but for a moment worketh for us a far more exceeding weight of Glory, see 2,*Cor.* 4, 10, 11. to the end of the Chapter.

Concerning *Juſtification*, *Imputation* and *Sanctification* p. 50,51,52.53,54,55,56,57 58 wherein we differ, he is fully anſwered in our Books, viz. *Divin. Chr. Serious Apol.*

But where he ſaith, viz. *I know of none, that hold Juſtification of Perſons in their Ungodlineſs* p.55. Are there not thoſe, that hold Juſtification before Sanctification? or in a ſinful Eſtate by a meer Imputation? And thoſe that thus argue for it by the Rule of Contraries, *As Chriſt was made to be Sin for us, who knew no Sin: (i.e. by an inherent Guilt or Operations of Sin in him) ſo we are made the Righteouſneſs of God in him? they adding* [*as and ſo; as he, ſo we*] *i.e. we are not actually made Righteous by any inherent Righteouſneſs or Holineſs of Chriſt wrought in us any more then Chriſt was made Sin; but reckened Righteous only from his active and paſſive Obedience without us*; This Doctrine we have not only oppoſed, but refuted, *Divin. Chriſt. Ser. Apol.* The *wicked Slander* he calls upon us in this, is

his

his own. T.H. *we plead not for a Righteousness* Imputed *to overthrow a Righteousness* Inherent, *or the Exercise of Christian Virtue* p. 55. But do you not oppose a Righteousness inherent, as to Justification? or deny, that those Christian Virtues within are reckoned or esteemed of God unto Justification?

T.H. *'Tis you would separate and divide them, not we,* p. 55. False; we make no such Separation between Christ's Righteousness Inherent in us, and Justification on the Imputation as ours, we experiencing a Participation thereof, Christ being made unto us both Righteousness, Sanctification & Redemption.

T.H. *Doth not this import, that a Man must be formally Just, before he be Justified; for nothing is imputed or reckoned to us (according to your Reasoning) but what is inherent in us?* p. 55.

Answ. [*Your* Reasoning] It seems 'tis not his then, would he not here separate and divide between a Righteousness *imputed*, and a Righteousness *inherent*, or the Exercise of *Christian* Virtues? if so be that a man must be justified (i.e. in his Sense) imputed, or accounted *Righteous, before he be formally just?* how agrees this with his Concession before, viz. *that they would not separate & divide between Imputed & Inherent Righteousness?*

T.H. *I would ask you, Whether Remission of Sins be not one part of Justification?*

Answ. yes: 'tis a Degree of it, the next Step to an absolute Justification; Remission is of Sins past, receiv'd upon true Repentance, and Conversion from Sin to newness of Life; Justification and Acceptance with God in Christ is enjoyed in the Newness of Life by such as continue in sincere Obedience to Christ.

This *Remission, Pardon or Justification* from Sins past, though

though not inherent in the Natural Fallen or Sinful Man, yet 'tis inwardly received through Faith in the Name of Christ, by such as truly depart from Sin and Evil, and give up to serve the Living God.

T.H. *Certainly he that's pardon'd must be a Sinner*, p.56.

Answ. No, He must be one that ceaseth from Sin; for, *if I sin, then thou markest me, and thou wilt not acquit me from mine Iniquity*, Job 10. 14. And certainly, he that's not acquited, is not pardon'd nor justify'd. But I must confess, he somewhat mends the Matter in adding, viz. *That is such that were so (viz. Sinners) till Justified, not such as remain so being Justified*, p.56. At length we agree in this, 1st, That such as are pardoned, were sometimes Sinners, & Disobedient before. 2. But being pardoned and justified by the Grace of God in his beloved Son, they do not remain Disobedient; therefore they that remain Sinners and Disobedient, are not in a Justified State.

I had writ something against *T. Hicks*'s gross Abuse of our Reputation as we are Men, * as well as *Christians*, by his most false and Unjust Consequences he draws from our *Owning the Light within as the Rule, & Immediate Motions & Directions of the Spirit of Christ within* (especially in Matters of Worship) & *T.H.* his Persecuting Spirit, in his falsly Accusing us with *Disrespect to Parents, Magistrates* * *&c.* being *destructive to all Humane Society*; But *W.P.* having reprehended him in these things in his part before, I forbear to publish mine at present; for I have in this endeavoured Brevity.

* *Contin.* p. 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69.

G. W.

THE

THE Present Controversie Drawing to an End.

Or those *Doctrines* and *Principles*, which have been chiefly Controverted between us, *Granted* and *Confest* to by our present Opposer *Thomas Hicks*, and his Brethren.

Here the *Reader* may see, how like to us called *Quakers*, divers of the *Baptist-Teachers* have been made some times to speak and hold forth Truth *in Words*; which I would have them seriously to review, and lay aside all Envy and Prejudice, which hath caused so much Contradiction and Gain-saying on their parts, both to themselves, and the Truth professed by us.

Our Principles *and their* Concessions *truly Stated and Compared.*

I. *Quaker.* THat God is, and that he is Light, the Eternal Word of Life and Power, (which was with God, & was God) was that, in which

was Life, and the Life was the Light of Men; and that was the True Light, that enlightens every Man coming into the World, *John* 1. 1,4,9.

Baptist. *Christ in you, and he is the Life and Light of Men*, Dial. p. 22. *And Jesus Christ is God, the most high God, of the same Substance and Essence*, H.G. Light from the Sun, p. 83, 84, &c.

II. *Qua.* The Light of Christ, or, the Eternal Word in Man is Divine and Increated.

Bap. *The Lord Jesus Christ, as the Eternal Word enlightens all Men and Women, that come into the World*, Light from the Sun of Righteousness, p. 8.

III. *Qua.* God is Infinite and Omni-present, and his Presence doth both afford Life, Virtue and Light to Man: and Jesus Christ as God over all in respect of his Divinity, or Divine Nature is therefore in all, through all, and over all, though not revealedly nor unitedly.

Bap. *Christ in respect of his Divine Nature is in all places*, Contin. pag. 34. *How could you call the Light Within Christ, if some Scriptures had not mentioned Christ in you, and* that he is the Life and Light of Men, Dial. p. 22.

IV. *Qua.* The Light of Christ in Man is a certain Rule and Guide to direct Man out of Sin and Death into the Way of Life and Peace; and for that End ought to be obeyed.

Bap. *I grant, it ought to be Obeyed: I acknowledge, there is something within, that checks for many Evils, and excites to many Good Things, and that I ought to shun those Evils,*

Evils, and do that Good. It will be our Wisdom, yea our Duty to attend to the Light Within, we being accountable to God for every Dispensation of Light, Dial. p. 7,8,13.

V. *Qua.* Though this Divine Life or Light of the Son of God be manifest by Degrees in Man, yet the Degrees alter not the Property of it; and it ought to be obeyed with respect to God, and Man's own Salvation.

Bap. *No Disparagement to the Light Within— Each Degree of Light is Serviceable to its End*, Dial. p. 36.

VI. *Qua.* This Light Within is that General Rule extending to Man alwayes, or throughout Ages; and that is the Will of God, that Man should alwayes be under the Obligation of this Rule, that he might acknowledg God's Soveraignity and Power, and be in Subjection to him, as having the sole right to Rule in the Creation, that Man may truly discharge the Duty he owes to his Maker, in true Obedience and Worship.

Bap. *Indeed 'tis not to be denyed, but that Man was alwayes under an Obligation of a Rule, that God's Soveraignity over him, and his Inferiority unto God might be acknowledged—This Rule must be the Will of God revealed to us—for it is the Will of God, which is the Formal Reason of the Obligation. The Will of God being the Ground of the Creation of Men and Angels; therefore as it is the Ground of their Being, it must be the Rule of their Acting*, Dial. pag. 31. *There was something commendable in the* Heathens, p. 36. *That Light in every Man, that doth convince of Sin, and reprove him for Sin, Christ*

Christ, as he was the Word with God so he was the Light of the World, &c. W. Burnet's Capital prin. p. 8, 10, 16, 17.

VII. *Qua.* That the Holy Spirit, Unction or Living Word within (which is received by them that wait in, and obey the Light thereof) is to be preferred as a more Eminent and Universal Rule, then the Scriptures; and it opens them, and brings Man to the true Understanding of them, and leads him into all Truth as he obeyes it.

Bap. Abel, Enoch, Abraham, Isaac, Jacob, Noah, *&c. had a Sufficient Rule before the Scriptures were written (viz.) the Spirit's Rule, God's Speaking and Directions from his own Mouth—and that they had a more Infallible Word to walk by, then now is to us. For 'tis possible, that some Scriptures may be corrupted, having been in the hands of corrupted Men. The Scriptures may be and is corrupted by Man—This may be granted, that the Spirit is the Rule—Of more Efficacy then the Letter—The Spirit is greater then the Letter,* Jo. Newman's Light Within, page 19, 20, 104, 105, 106, 108, 110, 112.

VIII. *Qua.* 'Tis possible for True Believers, through the Power and Help of *Jesus Christ*, to attain to such a Perfection in this Life, as the keeping the Commandments of God.

Bap. *The Spirit of God assures us, that they who are subject to, and keep the Commandments of God, are the Children of God; and they who do not, are Lyars,* 1 John 2. 3, 4. cap. 5. 2, 3. Contin. p. 61.

IX. *Qua.* That Remiſſion, and Pardon of Sins paſt through the Blood & Righteouſneſs of *Chriſt Jeſus*, & the Juſtification of Perſons (whether it import the making or declaring them Righteous in Chriſt by a Living Faith) are neither imputed, nor reckon'd of God to them in an Unconverted, Unſanctified, Diſobedient or Ungodly State, but to the truly Repentant, Converted, Believing and Obedient Souls.

Bap. *I know of none, that hold Juſtification of Perſons in their Ungodlineſs. We plead not for a Righteouſneſs Imputed to overthrow a Righteouſneſs Inherent, or the Exerciſe of* Chriſtian *Vertues—He that is pardoned, were a Sinner till juſtified; not ſuch that remain ſo being juſtified,* Contin. p. 55,56. *The Saints are made the Righteouſneſs of God; that is, God now, as in Chriſt, dwells and acts in the Saints by his Spirit, writes his Law in their Hearts, makes them Partakers of his own Nature, and ſo goes on in Fulfilling his own Righteouſneſs in them. For the Righteouſneſs of the Law in the Spirit is fulfilled in us,* Marrow Chriſtian. p. 38.

X. *Qua.* Though the Soul and Spirit of Man be not of God's Divine and Infinite Being, but related to the Being of Man, and (as Corruptible) hath a mutable Habit; yet as we are his Off-ſpring, and Man is the Image and Glory of God, the Original Life, or Soul of the Soul, that came from God, and is immutable, is of his own Being. In ſhort, God (in whom we live, move and have our Being) is the Life of Lives, and Great Soul of Souls; and the Soul that is Saved and United to God, doth partake of his Divine Nature; and

and he that is joyned to the Lord, is one Spirit.

Bap. *The Condescension of God and Christ into the Hearts of his People to work up his Saints into the same Nature with himself, &c. God and Christ is Holy; so his Word is Holy; and through Faith in this Word* Christians *are wrought up into the Nature of it self, and into God.* J. Newman's *Book*, Light-Within, p. 78, 84, 87, 88. *There were the* Properties *of God in some measure imparted to* Adam. Adam *was in the Image of God, in respect* of Eternity *he had given him an Everlasting Being*, Marrow of Christianity, pag. 4, 5. *Christ was both the Power and Wisdom of God: and as Christ, so all the Saints are made one in this Wisdom. Christ is made unto us Wisdom, not only by way of Imputation, but by the Operation of the same Spirit, who dwells as truly in every Believer, as in Christ*, ibid. pag. 34, 35. (And have not some of their Brethren confest, That there is a kind of Infiniteness in the Soul?)

XI. *Qua.* The Children of the Resurrection shall be equal unto the Angels of God in Heaven, and their Bodies not Natural, Earthly, and of the very Gross Matter, that now they are; but Celestial, Spiritual, like unto Christ's Glorious Body. God giveth a Body, as it pleaseth Him; in Subjection to whose Good Pleasure we can acquiesce, till it be effected, as he seeth meet to his own Praise.

Bap. *That there shall be a Resurrection of the Body at the Last Day, is Evident*, John 5. John 11. *with* 1 Cor. 15. Rev. 20. *although this truly is by some denyed, and by others too carnally looked upon:*

Some thinking, that our Bodies of Flesh shall be Raised in the same Form, in which it Dyed, &c. The Form in which they shall be raised, that is a Spiritual Form, not in a Fleshly—It is sown a Natural Body, it is raised a Spiritual Body—When Christ, who is our Life, shall appear we shall appear with him in Glory; all Flesh shall be swallowed up in Spirit, and our Bodies shall be changed, and made like unto his Glorious Body, Marrow of Christianity, by T. C. pag. 93, 94, 95. *And those Saints who are alive at the Coming of Christ, shall be changed in a Moment, in the Twinkling of an Eye.* 1 Cor. 15. 51, 52. *and so shall be caught up in the Spirit to meet the Lord in the Air*, 1 Thes. 4. 17. Ibid. p. 92.

XII. *Qua.* The Son of God doth not consist (or is not made up) of a Humane Body of Flesh, Blood and Bones: For he was the Word, and One in Being with the Father from Everlasting. But in the Fulness of Time, he took upon him Flesh, or that Body prepared for him; and being Ascended into Glory, his Body is a Glorious Body, surpassing all Humane, Earthly, Carnal and Corruptible Bodies.

Bap. *Christ was a Son by a Spiritual Proceeding and Coming from the Father, who was Eternally One in the Father*, Marrow of Chr. p. 30. *Our Bodies shall be changed and made like his Glorious Body*, Ibid. p. 95. *They shall be raised in a Spiritual Form, not in a Fleshly*, p. 94. *The Son took Flesh upon him, the Word took Flesh, the Father did prepare him a Body*, Dialogue, p. 35, 47, and 83.

XIII. *Qua.*

XIII. *Qua.* Christ being so highly exalted, and Glorified as at God's Right Hand, as he is, can be neither Proof nor Argument, that he is not in any Man; nor that either Christ or God's Right Hand is limited and circumscribed to such Remoteness, as not to be in the True Believers to save and uphold their Souls.

Bap. *When a Soul is satisfied from its Union with God, and its Dwelling in God, that all the Administrations and makings forth of God is Love unto it, thus it dwells in Love, and from hence is filled with Joy: It causeth the Soul alwayes to dwell at the Right Hand of God, where is Joy and Pleasure for evermore.* Marrow of Christian. *p.*28. *Christ the Son was Eternally one in the Father; & so in him all Believers are made by the same Spirit the Adopted Sons of God, being made Partakers of the same Divine Nature.* Marrow of Christian. *p.*30. *Christ dwells Spiritually in all the Saints——If Christ be in you, you shall be sensible of it.* Ibid *p* 31, 32. *This Indwelling of Christ in his People—God and Christ cannot be separate—Christ in them the Hope of Glory—* Newman's Light within, *p.* 81, 82, 83, 86.

XIV. *Qua.* That through Faith in the Power of Christ Perfection, that is, a Freedom from Sin, is attainable (and comes to be attained) in this Life by the Soul, that experienceth the Restauration by Christ.

Bap. *If God in his Son draw up the Soul to himself* Jo. 6, 44.—*The more Special and Spiritual Condition of Souls thus drawn up to God in Christ is not only a Restauration to the Condition of the first* Adam, *with re-*

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lation to a Freedom from Sin; this every Believer enjoys by Christ a Freedom, a Justification from Sin: But secondly, every Soul drawn up out of it self to God, is brought into the Condition of the second Adam, Marrow Christian. p. 29.

XV. *Qua.* That Soul that's restored unto the New Covenant-Dispensation (and come to taste, how good he is, to partake of his Spiritual Wisdom, and Counsel therein) doth own and follow this Spirit, and the Light thereof, as the Chief Rule of Faith, Obedience and Worship, above the Scripture or Letter, and the Spiritual, Saving Knowledge, of God and Christ therein, beyond all Literal Knowledge and Profession of him received from without.

Sap. *This Wisdom (namely of the Spirit, which is spiritual and heavenly) sets the Creature out of himself in the Power of God: that Wisdom (namely of the Flesh and first Adam, carried on the Creature to the Answering of God in the Letter (and yet in all this come short) This Wisdom (of the Spirit) carries on the Soul, where It dwells not after the Oldness of the Letter, but after the Newness of the Spirit; In a word, that Wisdom could not help to the Knowledge of God in the Spirit; This doth.* 1 Cor. 1. Marrow of Christian. p. 35. *Certainly, that Soul who hath once tasted, how Good, and how Gracious the Lord is in the Spirit, can never be satisfied with a Knowledge of him in the Letter. The Knowledge of a Spiritual Union with God, produceth an acting more in, and after the Spirit of God How doth the Creature set it self a work, and acts it self even in the Letter of the Gospel, as well as formerly in the Letter of the Law for*

want

want of Knowledge of the Union in the Spiritual Power of the Lord, Marrow, p. 44.

XVI. *Qua.* Christ's Second Appearance, or Coming to the Salvation of them that truly wait and look for him, is a Spiritual Appearance or Coming in Spirit to save his People, and not (in Scripture) called a Personal or Fleshly Coming, nor his Reign a Personal Reign in his Kingdom; for 'tis a Spiritual Kingdom, and his Reign in it Spiritual.

Bap. *Christ's Presence (and so his Kingdom) will be a Spiritual Presence, and not a Personal—His Reign in the Latter Dayes will not be Personal, but Spiritual. Jesus Christ is no more to be known of the Saints after the Flesh; therefore his Presence so: and his Kingdom will not be a Fleshly or Personal Presence and Kingdom, but a Spiritual; his Glory Spiritual; his Kingdom not of this World, &c.* [See the Point argu'd at large, Marrow Christian. p. 77,78,79,80,81,82,83,84, to the end of the Section]

XVII. *Qua.* That there is an Immortal and Incorruptible Seed (of the Nature of Christ Jesus) to be known in the Soul, whereof true Believers come to be born again, even by the Word of Life and Power, which liveth and abideth forever; and so comes Christ to be formed, and Spiritually born *in them*, and they to be renewed up into his Nature and Image.

Bap. *Although we have known Christ after the Flesh, yet know we him no more; why? If any Man be in Christ, he is a New Creature, Christ is* formed in *him after the Spirit, and he comes now to know a Spiritual Christ within*

within him, Marrow, p. 55. *Faith may be acted not only on Christ's Dying upon the Cross, but* in Christ's Living in the Soul; *that is my believing, That Christ is* Spiritually formed *in me, as well as that he dyed for me*, Ibid, p. 56.

XVIII. *Qua.* We are fully satisfied, that God is so far from having absolutely and particularly decreed Men's Destruction from Eternity (or designing perpetual and meer voluntary Hatred to particular Persons, or with-holding his Saving Grace from them) that his Love is in the first place Universal to all Mankind; his Grace, which brings Salvation, hath appeared, and is free to all Men, till they reject it; the Appearance whereof is in, and by the Light of his Son in all, which is sufficient to leave all the Disobedient without Excuse, whereby Men are at sometimes put into such a Capacity, as that they may be saved: and so receive the Benefit, and good End of Christ's Coming, Suffering, Death, and becoming a Ransom *for* ALL, for a Testimony in due time of God's free Love and Grace. And with this the General *Baptists* agree, against the Contrary, Partial and Pinching Opinion of the Particular Electioners.

Bap. 1. *We believe, and are very confident, that there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God—whom God freely sent into the World (because of his great Love unto the World) who as freely gave himself a Ransom for all.* 1 Tim. 2. 5, 6. *tasting Death for every Man*, Heb. 2. 9. *a Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World*, 1. Jo. 2. 2.

2. *That*

2. *That God is not willing, that any should perish, but that all should come to Repentance,* 2. Pet. 3. 9. *and the Knowledge of the Truth, that they might be saved,* 1 Tim. 2. 4. *for which End Christ hath commanded, that the Gospel (to wit, the glad Tiding of Remission of Sins) should be preached to every Creature,* Mark. 16. 15. *So that no Man shall eternally suffer in Hell for want of a Christ that dyed for them, but, as the Scripture saith, for denying the Lord that bought them,* 2 Pet. 2. *or because they believe not in the Name of the only begotten Son of God,* Jo. 3 18. *Unbelief therefore being the Cause, why the Just and Righteous God will condemn the Children of Men, it follows against all Contradiction, that all Men at one time or other are put into such a Capacity, as that (through the Grace of God) they may be eternally saved,* Joh. 1. 7. Act. 17. 30. Mark. 6. 6. Heb. 3. 10, 18. 19. 1 Joh. 5 10. Joh. 3. 17. *See* Art. 3. 4. *of Confession of Faith presented to the King, subscribed by* 46 *of them.*

Serious *Reader*, I having diligently traversed the present Controversies between some of these *Water-Baptists* and us, called *Quakers*, have thus far laboured for Quietness and Reconciliation by thus obviously laying down those Principles and Doctrines of ours, that have been chiefly struck at by the *Dialogue-Man*, and some others of them; together with his, and his Brethren's own intermixt Concessions and Assenting to the Truth thereof in most things very nearly concurring in Matter and Substance; which while he or any of them otherwhiles oppose, and contradict, and count us *Impo-*

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ſtors, Hereticks, &c. for theſe Matters, they oppoſe and contradict themſelves like Wavering, Unſettled and Uncertain Perſons, not to be credited in their Contentious Work. As for thoſe Paſſages of *Tho. Collier*, they were Printed in the Year 1650. (which was before theſe Controverſies happened between us, and ſo before their Enmity broke forth, as it doth) and therefore the more to be taken notice of, as being writ from an Unprejudiced Mind, and a Capacity more fit to receive Spiritual Sights and Openings, which divers of them heretofore have had: But now plain Prejudice, Darkneſs and an Apoſtacy is come over theſe Carnal Contenders, who have loſt that former Sincerity, Tenderneſs and Spiritual Deſires, that appeared in divers, and now with their Fleſh, Darkneſs, Carnal Imaginations and Selfiſh Spirits they are Raiſing up a Smoak, and Darkneſs againſt the Glory of this Diſpenſation of Spirit, Life, Light and Power revealed among us, which will out-live their Enmity, and wear-out their Shadows and Empty Profeſſion; For this Spiritual, Tranſcending Diſpenſation ſhall Increaſe, their Shadows ſhall Decreaſe, grow into Diſeſteem, naturally Decay, and by Degrees Vaniſh thereupon.

G. W.

THE END.